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THE ECCLESIASTICAL REVIEW

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IMPORTANT ANNOUNCEMENT

THE ECCLESIASTICAL REVIEW completes with this issue its seventy-sixth volume. The publication of the REVIEW was originally undertaken in 1889 to serve the interests of Holy Church, particularly in the United States. Its circulation in foreign countries has extended its field beyond our national boundaries. The principles and policies which have governed the REVIEW sprang out of that purpose and have remained always subject to it.

Beginning with the issue of July, 1927, the editorial direction of the REVIEW is committed to the Rev. Dr. William J. Kerby, Professor of Sociology in the Catholic University of America, under assurance that the purpose and policies of the REVIEW will be continued in unchanged loyalty to the authority of the Church and in faithful service of its interests.

Business communications should be addressed as heretofore to THE ECCLESIASTICAL REVIEW, 1305 Arch Street, Philadelphia, Pa. Other correspondence should be addressed to the Editor, THE ECCLESIASTICAL REVIEW, Catholic University, Washington, D. C.

H. J. HEUSER,
EDITOR.

PRIESTLY MINISTRY OF THE ESSENTIALS OF FAITH.

THAT divine faith is of paramount importance in the Christian life is a fundamental principle of both theology and asceticism. "Without faith it is impossible to please God," is the terse dictum of the Apostle.[1] The Council of Trent, defending and explaining the Catholic concept of justification in contradistinction to the views of the Reformers, asserted: "Faith is the beginning of man's salvation, the foundation and root of all justification".[2] For one who has come to the use of reason without having received (through Baptism) sanctifying grace and the infused virtues an act of faith is necessary with the necessity of means, before he can be justified either by Baptism or by perfect charity. Even in the hypothesis that an adult could be in the state of original sin without any actual mortal sin, such a one, although he could receive Baptism fruitfully without contrition, could not partake of the salutary effects of this sacrament until he had made acts of supernatural faith and hope.[3]

It is a very probable opinion that the act of faith (considered as one with its proximate dispositions) is the first essentially supernatural act an unbaptized person can perform.[4] Even one who has received the habit of faith by Baptism in infancy cannot, on coming to the use of reason, merit *ex opere operantis* any increase of grace and the virtues until he has elicited (at least *in actu exercito*), as the starting-point of his supernatural activities, an act of divine faith.[5] Over and above this necessity of means, every adult is bound by a divine precept to elicit acts of faith, occasionally at least in his lifetime. Truly, it was by no figure of speech that the Council of Trent designated faith as "the foundation and root of all justification".

What degree of *explicit* faith is necessary, is a subject that has engaged the attention of theologians for many centuries. Some of the earlier scholastics, as William of Paris and William of Auxerre, held that merely implicit faith—that is, a general acceptance of all that the Church teaches without

[1] Heb. 11:6.
[2] Denzinger, 801.
[3] Van Noort, *De Sacramentis*, I, n. 139.
[4] Van Noort, *De Gratia*, n. 131, nota.
[5] Pesch, *De Virtutibus Infusis*, n. 435.

definite recognition of any particular tenet—suffices for uneducated persons.[6] This view is now untenable. The unanimous consent of theologians, confirmed by ecclesiastical decisions, affirms that every adult, however illiterate he may be, must believe at least two truths explicitly—that is with some understanding of the terms in which they are expressed. These two truths are, first, the existence of God, and secondly, His remunerative justice. Saint Paul's pronouncement on this subject is clear and decisive: "He that cometh to God must believe that He is, and is a rewarder to them that seek him."[7] As to the necessity of explicit faith in two of the other dogmas of Christianity—the Holy Trinity and the Incarnation—theological opinion is divided. The majority of modern theologians hold that explicit belief in these two mysteries is not absolutely necessary as a means to justification and salvation. Nevertheless, since the opposite view is probable and there is question of a means to eternal life, the *pars tutior* must be followed, and for practical purposes, explicit assent to the doctrines of the Holy Trinity and the Incarnation must be regarded as strictly necessary. Ecclesiastical decisions consistently inculcate the necessity, in practice, of explicit belief in these two dogmas.[8]

So far the general principles of theology. But the application of these principles to individual cases is a matter of supreme importance in the sacred ministry, and at the same time one that presents not a few difficulties. In the duties of catechizing children and of instructing converts, and especially of preparing dying persons for the reception of the sacraments, the priest is apt to encounter some very perplexing problems connected with the act of faith which these persons must elicit. How much knowledge of these four truths is required for *explicit* belief? What manner of assent must be given, to constitute divine faith? What rules for the administration of the sacraments are to be observed in reference to the doctrine of the necessity of explicit faith?

These are the questions that this paper proposes to answer. Let it be premised that I am not excluding the necessity of

[6] La Housse, *De Virtutibus*, n. 248.

[7] Heb. 11:6.

[8] *Acta S. Sedis*, XXX, p. 700; Coll. Cong. Prop. Fide, edit. 1893, n. 549.

precept which obliges all Christians to acquire a knowledge of their religion commensurate with their state. We are here concerned only with those truths which by necessity of *means* must be explicitly believed by every adult before sanctifying grace can be infused into his soul, or, if already present, can be augmented.

The Knowledge Required for Explicit Faith.

In order that one may believe explicitly the four necessary truths, he must know at least the following points:

1. *The Existence of God.* To elicit belief in this truth, a person must recognize God as a Being who made all things outside Himself and possesses full rights over all creation. In other words, the essential concept of God must be that of Creator and Lord, distinct from all created things. Explicit recognition of the other divine attributes—for example, eternity, infinity, omnipotence—does not seem to be necessary. In fact, an inculpable error regarding some divine quality—for example, freedom to create—would not nullify a true act of faith, provided a person possessed a concept of God as the uncreated First Cause and Supreme Ruler.[9]

2. *The Remunerative Justice of God.* For explicit faith in this doctrine one must conceive God as rewarding or punishing us after death, according as our lives have been good or evil. The specific nature of the reward and of the punishment—for example, that the former consists in the vision of God, the latter in the pain of fire and separation from God—need not be known. Father Timotheus a Podio-Luperio in his *Moral Theology* states as the common view that the reward or the punishment meted out by God after death must be recognized as *everlasting.*[10] However, I would doubt this statement. Moreover, I am of the opinion that the existence of Purgatory is not included among the necessary objects of explicit cognition. For although Purgatory is an element of God's remunerative justice, it is but a tarrying-place on the way to eternal happiness, and hence need not be distinctly recognized apart from the latter.

[9] Mazzella, *De Virtutibus Infusis,* n. 872.
[10] Vol. I, n. 348.

It must be noted that these two doctrines concern God and His remunerative justice *as they pertain to the supernatural order.* That a Supreme Being exists, and that He renders to every one according to his deserts in the life to come can be known by the powers of unaided reason. However, these natural truths do not suffice for divine faith. Its object is an aspect of God that enters into the very intimate life of the Deity—God, as He is in Himself. Nevertheless, this point need not be stressed in ordinary sermons and instructions, since the very motive of faith—the authority of God revealing—directs the assent toward the supernatural aspect of these truths. To quote Van Noort: "Whoever with true faith believes that God exists, necessarily believes in God as He reveals Himself in a supernatural manner, or as communicating with us beyond the sphere of nature, and that with reference to supernatural remuneration."[11]

3. *The Most Holy Trinity.* The essential cognition relative to this mystery is that there is only *one* God, yet in some way God is really and distinctly *three.* It is not necessary to know what is meant by *nature* and *person,* nor to recognize that God is three *Persons*—although this last term is best adapted to convey some meaning to the ordinary mind. Neither do I think it absolutely necessary that one should know the names of the three Persons, though I have not found this point treated expressly by any theologian.[12]

4. *The Incarnation.* The fundamental truth of this great mystery is that for our sake God became man, without ceasing to be God. Personally I think that this is sufficient knowledge for explicit faith in the Incarnation. Nevertheless, there are good theologians who require the cognition of other facts relative to this mystery—namely, that the God-Man died to redeem us from sin, rose from the dead, and ascended into heaven whence He will come to judge all men.[13] Whatever one may think of the intrinsic reasons for the necessity of such knowledge, the weight of authority is sufficient to make this view probable, and hence the one to be followed as the *pars tutior.* However, to know which of the Divine Persons became

[11] *De Fontibus Revelationis,* n. 330.

[12] Lehmkuhl seems to imply such necessity; vol. I, n. 392.

[13] Salmant., *Cursus Moralis,* Tract. XXI, Cap. II, p. 2; Lehmkuhl, *loc. cit.*

Man, and that the union was of personality rather than of nature, does not seem necessary.

It must be remembered that we are here concerned with the *minimum* of the knowledge that is required for an act of explicit faith. Under ordinary circumstances a more detailed explanation of these fundamental truths can and should be given. Yet there are times when the priest is justified in limiting himself to the bare essentials of doctrinal instruction. It must also be borne in mind that, besides believing explicitly these four truths, a person must implicitly accept all the other doctrines of Christianity by assenting, in general, to all that God has revealed.

Nature of the Act of Faith.

Our assent to the truths of revelation, in order to constitute divine faith, must be *reasonable*. In other words before we can make a true act of this fundamental virtue, we must *know* —by the light of natural reason—that God exists, that He can neither deceive nor be deceived, that He has revealed these truths.[14] Such knowldge must be furnished by the priest to those whom he is leading to the light of faith. However, a *scientific* knowledge of these *praeambula fidei* is not requisite. In fact, it suffices if a person accepts them simply by human faith on the testimony of the priest.[15] Nevertheless, it is well to propose some simple objective facts as motives of credibility —for example, the harmony of creation in proof of God's existence, the miracles of Christ in support of Christian revelation. The justification of the Church's claim to be the divinely-appointed teacher of revealed truth should enter into this stage of instruction.

The act of faith itself must have as its sole motive the authority of God revealing, who can neither be deceived nor deceive.[16] This is a most important point, and one which I fear is sometimes not sufficiently emphasized in sermons and catechetical instructions. It is this motive (or *formal object*) that constitutes the very heart and soul of divine faith. To accept the truths of revelation *simply and solely* because the

[14] Denzinger, n. 1626.

[15] Van Noort, *De Fontibus Revelationis*, n. 273.

[16] Denzinger, n. 1789.

priest proposes them or even because the Church teaches them is not an act of the first theological virtue. Children and uneducated persons especially should be impressed with the necessity of believing the doctrines of religion because God who has revealed them can neither deceive nor be deceived.

It does not seem necessary that the essential truths should form the subject-matter of one and the same act of explicit faith. In other words, they can be proposed by the priest and accepted by the believer *one by one*. This point may prove of very practical value in the instruction of persons of subnormal mentality. The priest could explain the necessary truths *individually*, and have the person express his faith in each particular doctrine, before passing on to the next. The Church herself employs this method in the profession of faith that is made by the candidate for Baptism, immediately before the sacrament is conferred.

Nor does it militate against the efficacy of the act of faith if the believer is afterward unable to give a satisfactory explanation of the four essential truths. For, if he had sufficient understanding of these doctrines when he made his act of faith, this knowledge *virtually* perseveres, and satisfies, at least for a time, his obligation of explicit faith, even though his present ideas are obscure and confused.

Explicit Faith and the Reception of the Sacraments.

The following rules may be laid down regarding the relation of the act of explicit faith in the four necessary truths to the reception of the sacraments. Let it be understood that, although speaking of the act of faith only, I do not exclude the necessity of other requirements in the recipient of the sacraments, as the proper intention, contrition, etc.

1. *It is never lawful to administer a sacrament to an adult who has certainly never made an act of explicit faith in the first two, at least, of the four essential truths.* This holds good even in the case of persons who are dying in the state of unconsciousness. For it is *per se* unlawful to confer a sacrament on one who is *certainly* indisposed—as is the case in the present supposition—even though the sacrament could be validly received.[17]

[17] De Smet, *De Baptismo*, n. 278.

2. *When there is a doubt as to the sufficiency of an adult's explicit belief, the priest is bound to furnish the necessary instruction and assistance for the act of faith; if, however, it is impossible to give instruction and the need is urgent, the sacrament may be conferred.*

The first part of this rule is based on the priest's obligation to provide, as far as in him lies, for the certain fruitfulness of the sacraments. In this regard the prescription of Canon Law is appropriate: "If (an adult) in danger of death cannot be more thoroughly instructed in the principal mysteries of faith, it is sufficient for the conferring of Baptism, that he manifest in some way his assent to them, and seriously promise that he will observe the commandments of the Christian religion."[18]

The second clause of this rule flows logically from the principle that in urgent necessity probability of the presence of the required dispositions in a person justifies the conferring on him of the sacraments of which he stands in need. Here a number of different hypotheses are conceivable. For example, the priest may doubt the person's knowledge of all four truths; or he may be certain regarding the first two, doubtful about the others; or again he may doubt whether explicit faith has been elicited regarding the first two and be certain that there is no knowledge of the Holy Trinity and the Incarnation.

At any rate, provided that there is even a slight probability that the minimum of dispositions for fruitful reception is present, the needed sacraments should be conferred. Ordinarily, the case would occur only when a person is dying in a state of unconsciousness.

The question naturally presents itself whether, in such circumstances, the sacraments should be conferred *conditionally*, or *absolutely*. The answer, stated as a general principle commonly admitted by theologians, is that the sacraments are to be conferred absolutely, except when there is uncertainty as to the presence of some element required for their *validity*. For, if a condition be adjoined referring to some disposition required in the recipient for the *fruitfulness* only of the sacrament (as, in the present case, the explicit act of divine faith), the sacrament is not conferred if this disposition is lacking; consequently, the possibility of the subsequent revival of sacramental

[18] Can. 752, § 2.

grace is excluded. On the other hand, if the sacrament be validly received, even though at the time it be unfruitful, it may afterward revive and confer its supernatural benefits.[19]

This doctrine is confirmed by a lengthy instruction of the Holy Office, given through the Congregation of the Propaganda in 1860 to one of the Vicars Apostolic of China. Regarding the administration of Baptism, this decree prescribes: "In a doubt whether a dying adult has been sufficiently instructed in the mysteries of faith and has sufficiently believed them; and also in a doubt whether he sincerely repents of his past life, the sacrament must be conferred absolutely, without any condition." [20]

It is interesting to note that this decision of the Holy Office apparently contradicts a pronouncement sent by the same body in 1703 to the Bishop of Quebec, prescribing that a missionary, when in doubt about the faith of a dying pagan and also about his purpose to observe the commandments, if there is no time for instruction, shall baptize him *sub conditione*.[21] Lehmkuhl tries to harmonize the two decisions on the ground that the older decree refers to ignorance so extreme as to render doubtful the intention of receiving the sacrament.[22] However, other authorities are of the opinion that the Holy Office, in its later pronouncement, reversed the former decision.[23]

The case is somewhat different when there is question of conferring the sacrament of Penance on a baptized person, the sufficiency of whose faith is in doubt. For, under ordinary circumstances, any defect of dispositions that renders this sacrament unfruitful, makes it also invalid. Since, however, according to some theologians, there are circumstances in which Penance can be unfruitful but valid (and consequently capable of producing grace when the impediment is removed), it is advisable not to make the dispositions of the recipient an object of conditional administration, except in as far as they are necessary for validity. The general condition, "*si capax*

[19] Vermeersch (Theol. Mor., III, n. 184) admits rare exceptions to this general principle. However, these would not occur in the cases we are considering.

[20] *Coll. S. Cong. De Prop. Fide*, edit. 1893, n. 589.

[21] *Collect. S. Cong. De Prop. Fide*, n. 551.

[22] *Theol. Moral.*, I, n. 391.

[23] De Smet, *De Baptismo*, n. 278.

es", furnishes a practical method of covering all doubts that may arise regarding the requirements on the part of the subject.

3. *When there is a doubt whether a subject for Baptism has reached the use of reason, he should be instructed, if possible, in the essentials of faith* (*and the other requisite dispositions*) *before the sacrament is conferred; if, however, adequate instruction is impossible, and there is grave danger of death, he should be baptized, even though he manifest no dispositions nor the intention of receiving the sacraments.*

This rule applies chiefly to children, especially those between the ages of five and nine. It is impossible to lay down as a principle, like an invariable mathematical law, that every child attains the use of reason at the age of seven. It is quite possible, even in the case of fairly normal children, for the age of reason to precede or follow the seventh birthday, by two years or even longer. Moreover, the development of the use of reason in the theological sense—the criterion of which is the ability to discern between right and wrong—does not necessarily go hand in hand with the child's intellectual progress in other matters.

Accordingly, on the one hand, when the priest is called upon to baptize children of five or six years (or even less in extraordinary cases) it is not the proper thing to treat them as infants and to confer the sacred rite without any attempt to inspire them with the proper dispositions and the necessary intention. Such a course of action may result in an unfruitful or even invalid reception of Baptism, if the child has actually reached the use of reason.

On the other hand, children of eight or nine years, in danger of death, could be baptized conditionally (*"si capax es"*), even if they have manifested no dispositions nor intention, when it is impossible to instruct them even in the very fundamentals of faith. For, unless they have given certain proof of the full use of reason (in the theological sense), there is some probability that they may still be infants in the eyes of God, and hence capable of receiving Baptism validly and fruitfully without any subjective requirements.

Of course, persons of mature age may be placed in the same class, when their mental growth has been subnormal, even

though they could not be designated as insane or imbecile. In fact, according to the view championed a few years ago by Cardinal Billot, it is not impossible that a person who has been deprived of religious and ethical training may attain full intellectual maturity in respect to other matters, without acquiring the use of reason from a moral standpoint.[24]. In the exercise of the sacred ministry the priest may occasionally find an opportunity of reducing the learned Cardinal's opinion to practice, with the probable hope of bringing some soul to the light of the beatific vision.

Conclusion.

The virtue of faith should be explained clearly and adequately in sermons and instructions. There are many (even well-educated) Catholics whose notions on the subject of divine faith are most confused and erroneous, and whose knowledge of the fundamental truths is very limited. This is surely a deplorable condition, especially at the present day, when the very foundations of our faith are being assailed by astute and untiring enemies. It is imperative that the divinely-commissioned pastors of Christ's flock shall strive assiduously to imbue the faithful with a deep knowledge and a keen appreciation of the inestimable treasure which they possess in the fulness of the revelation of the Word Incarnate.

Francis J. Connell, C.SS.R.

Esopus, New York.

PASTORAL INSTRUCTION OF CONVERTS.

ONE of the most important duties of the priest engaged in parish work is undoubtedly that of preparing prospective converts for reception into the Church. There are other works that call upon the time and zeal of the priest; such as visiting the sick, instructing the children, directing in a general way the school program, advancing the work of parish societies, preaching God's word, administering the sacraments, overseeing parish temporalities. But from the point of view of the teaching Church, and with the admonition of the Saviour in mind to "teach all nations", the work of enlightening those without the fold may well be set among major priestly duties.

[24] Eccles. Review, Library Table, September, 1921.

The number of those brought into the fold varies, of course, with localities. Parishes which have people who possess what we may call the pride of tradition in the Faith will have a number of prospective converts taking instruction in Catholic belief with the ultimate aim of matrimony. In such cases, since the young man or the young woman will not consent to a mixed marriage, the prospective groom or bride is led to begin what in the ecclesiastical terminology of the laity is called "taking instructions". Of course, where Catholics are scarce and without influence, there is less of this pride of tradition, because there is no local past to nourish it. Or, perhaps, there is the non-Catholic husband or wife of the mixed marriage who has the desire to be of the same faith as the Catholic spouse. This is more likely to occur when the Catholic is prayerful and exact in the performance of religious duties, and holds the Faith highly. Then there are the grown children of a Catholic parent, become lax through mixed marriage, or for any other reason, who are brought to receive a belated course in catechism. Troubled conscience will often account for the performance of this long-postponed duty. There are those who seek instructions because of the edifying lives of their Catholic friends and associates. Others have been set to thinking because of their reading, and seek a priest in order to have their doubts removed. Not a few seek information because they have gone with Catholics to Catholic services. Those non-Catholic young men and young women who attend Catholic colleges and academies should be numerous enough to make a distinct group. Undoubtedly those priests who labor in parishes and do not substitute protracted announcements for sermons will have a following large enough for classification. Missionaries whose chief work is to gather in souls ought to have a number to show for their labors. Of course, all these groups have been turned toward the Church from what we may call a human motive. Human elements, we know, play an important part in the conversion of souls Nor should we set them aside or undervalue their importance. The whole round of the Church's activities presents a succession of human causes and human effects which serve to emphasize the fact that the Church is human as well as divine in her workings. Of course, in the conversion of every one there are

prayer and the grace of God to be taken into account. That is never lost sight of.

Instruction in Catholic teaching and practice is the first purpose of a class for prospective converts. And the chief aim of the priest giving lessons in the truths of the Church should be to convey those teachings with as much dispatch and thoroughness as possible. It must be remembered that whatever may be the motive of the person receiving instruction, the priest must act on the motive that his prospective convert comes to be enlightened on the teachings and practices of the Catholic religion, with the view of later making submission to the Church. There may, of course, be a wedding ceremony at the end of the baptismal ceremony. The priest, however, is not concerned about that just yet. His immediate task is to prepare a mind and a heart for reception into the Catholic Church. This must never be forgotten. Hence hurrying the instructions in order that the prospective bride may be rushed through baptism in time for a marriage ceremony is not giving the convert the right point of view; besides, it is not in accordance with that unhurried procedure of the Church in spiritual as well as in temporal administration.

Unless for urgent reasons baptism, or reception into the Church, should not take place before the instructions are finished. This is the general practice of the Church in regard to the reception of other sacraments. Candidates are not normally raised to the priesthood before they have completed their course in theology. Children are not permitted to receive their First Holy Communion before they show a satisfying knowledge of the catechism. The same rule ought to be observed in regard to converts. It seems best not to rely too strongly on the promise to continue the instructions later on. A busy after-life, when problems crowd in upon the newly received convert, does not always afford time to resume the interrupted lessons. "The end crowns the work." There comes the sense of achievement, the joy of having finished what was begun, that is part of the reward of having persevered to the very end of the course. The convert who is permitted to leave out some of the work, to step off the stage with the program unfinished, is denied the human joy of accomplishment. More serious still the convert may not return to take up the postponed lessons.

A converts' class may be made a sort of clearing-house for asking questions and solving problems of conduct. Questions should be answered, and doubts may be cleared up there. Converts ought to be encouraged to present their difficulties for solution, and every effort ought to be put forth to settle these difficulties. There should, however, be a graded, regular course in which the doctrines and practices of the Church are set forth in an orderly way. The candidates may be given a simple catechism, and a specific lesson may be assigned for each class. Perhaps one should not be too absolute about determining how much time has been given to the assignment, or how well the lesson is memorized. Insistence may discourage; an appearance of severity may repel. When we think of Christ's tolerance with ignorance and sinfulness we are not likely to be too eager to apply the moral yard-stick to those who come to us urged by strange motives and bringing with them a multitude of peculiarities. In giving lessons the method of question and answer will, perhaps, serve as well as any other. It is important, of course, to be assured that the lessons have been studied, for the good faith of the person taking instructions may be judged by the seriousness of the preparation. The individual who is sincere will bring to the class preparation as an evidence of that sincerity. Of course, there are those who are weak in memory or mind, or old in years. Such will find the lessons difficult. The priest of ordinary experience will readily recognize these and will regulate his instructions accordingly.

How long should the class period last? There is no set rule; nor does it seem necessary to have any inflexible regulation. Our own sense of time, our understanding of the psychological laws underlying fatigue and exhaustion should serve to guide us. Here as elsewhere discretion must serve as our tutor. Not so long ago a priest who claimed a long experience in the work of instructing converts was heard to say: "I give one hour and a half to each convert, and I do most of the talking." It may be offered as a safe suggestion that he divide each part of the statement by two. The language of the instructor should be direct and clear and simple. Every one having a convert class may well think of our Lord as the perfect Teacher. His instructions are models for all time. His sim-

plicity is incomparable; His directness was the despair and confusion of His enemies; never has rhetoric served so delicately to clarify, to strengthen and to beautify speech as in His parables and similitudes; never in any tongue or by the most subtle thinker has illustration been made so truly the servant of truth. Our theologians make distinctions; yet not infrequently they leave us in doubt as to their meaning. Jesus, their Master, needs an interpreter sometimes, but for all that His language is essentially simple. Exegetes explain the Beatitudes in language many times more ambitious and confusing than the unforgettable paragraphs of the Saviour. We may interpret the thought of Jesus, but we can not with our best skill explain His thought in a language more simple than the language He uses.

There is, as we know, a language peculiar to theology just as there is a language peculiar to law and medicine. And we meet physicians who advise us of our ailments in terms of their science, just as we meet lawyers who discuss with us our legal transactions in legal terminology. Some of us are not in possession of their technical terms, and often we make pretence to a knowledge which we do not possess. So there are priests who preach sermons, or give instructions to prospective converts in theological or ecclesiastical language. Such language is correct, but it is not informative. The word instruction means "a thing taught," a knowledge conveyed or given. If we use unfamiliar language to the person whom we are instructing, then of course a thing is not "taught", a knowledge is not "conveyed". To defend ourselves by saying the person taking the instruction should know our language, is begging the question. The true teacher, fashioned after the heart of the Master, will take people as he finds them, not as in theory they should be. As a matter of fact, we are not justified in assuming persons who come to us know anything at all about the teachings of the Catholic Church, or about Christianity in any form. We can not talk reasonably about the "efficacy of grace", or about the "validity of the sacraments," to one who knows nothing about sacraments or grace either. Not so long ago a learned young assistant instructed a rather elderly lady convert of his to this effect; "The practical value of the dogma of Infallibility is that it prevents any defection from the

depositum fidei." Instruction ought to be given in a language familiar to the learner. The complex must be made simple; the obscure must be made clear. Illustrations, comparisons and such other means as belong in exposition will be employed by the enlightened, zealous instructor.

Hurried, unstudied lessons belong in the opposite extreme. To rush over the course in as brief a time as possible, in order to be done with a burdensome task, is not taking to the work that zeal which is to bring home to the fold those sheep that are lost or gone astray. If one must be thorough without tiresome repetitions, if one must explain and yet avoid the extreme of prolixity, if one must be exact and yet spend too much time on niceties and subtleties, so one must not be so brief as to seem in a nervous hurry, so terse as to omit what a well-informed Catholic is expected to know. Of course, perseverance is the result of grace. But it is true that a well instructed convert is more likely to carry into the new life a deep, sincere, undemonstrative love of the faith than the convert who has not made what we call a good course. A good catechist not only gives a knowledge of the Faith, he awakens love of the Faith as well.

There are, as we know, cold, spiritually calculating souls who are unyieldingly just and follow a road to heaven peculiarly their own. Converts to the Faith ought not be trained so as to develop this kind of religious conscience. Our religion is joyous, tolerant, merciful. It promises no special heaven to certain souls just because they cultivate a peculiar spiritual outlook. There are no heights to which the poorest, simplest may not aspire.

> 'Tis heaven alone that is given away,
> 'Tis only God may be had for the asking.

Converts must not only be instructed; they must be given the spirit of the faith, the warmth of the faith, the tradition of the faith. Overzeal may be checked gently and insinuatingly rather than openly and directly. Ardor may be moderated, not chilled. An abrupt manner in correcting an eagerness or in quieting an enthusiasm in a recently received convert may wound irremediably. Manner is almost as important as matter in correction.

The after contacts of the convert are very important. When the newly received Catholic remains in the parish of the in-

structing priest, this latter should not lose sight of, still less forget, his neophyte. The convert's frequentation of the sacraments, his regularity at the Sunday Mass, his Catholic associations ought to be quietly noted. If the convert moves out of his parish, the instructing priest may give a letter to the priest into whose parish the convert is going. This will be a gratifying evidence to the newly received Catholic of the priest's interest, and perhaps will stimulate the attention of the priest into whose keeping the newly accepted convert is confided. We should not complain about the work or inconvenience which this entails. We write letters of introduction for men about to engage in business, for people who travel, for young men about to begin college. It is hardly asking too much to do a like service for converts whose chief return is spiritual rather than temporal.

The reading matter for those about to enter the church is of great importance. A number of books on Catholic teaching may be suggested to the candidate for reception. Of course, the kind of books will depend upon the training, the disposition, and the mentality of the individual. Those who are well equipped mentally will be interested in more advanced exposition of the Faith; the less educated will welcome more simple explanation. *Faith of Our Fathers, The Question Box, Plain Facts for Fair Minds,* quite naturally come to mind when we set out to find something suitable for the inquiring neophyte. The book rack found in the vestibule of nearly every church now-a-days will contain a number of pamphlets which will inform and strengthen the truth-seeker. It may be advisable to note what we may call Catholic literature, that is to say those books on Catholic themes which have a high rating as prose or poetry. Needless to say, this applies only in the case of converts who are given to reading. While one may make a charge for books and pamphlets given to converts, it will somehow seem wanting in dignity to transform the rectory into a book depot in which there is a cash-on-delivery system. It will not be difficult to enlist some society or organization of the parish in a campaign to furnish the literature needed for converts. This will do away with the somewhat unpleasant appearance of barter and exchange, or at any rate of smallness, when books and pamphlets are handed out over the pastor's table for a price.

Priests often speak with a sense of joy and pride of the number of their converts. This, we know, is in perfectly good taste. For if one may take glory in the Sunday collection or refer modestly to the new marble altar, one may feel a certain uplift of the heart contemplating the number of the erring sheep brought into the fold. On the other hand, it would be very profitable to keep careful check on the number of the erring sheep gathered into the fold that go out again. It would be interesting and useful to discover how many fall away: whether two or ten or twenty per cent. Perhaps the effect of our discovery will be to set us to guard the folded sheep with a zeal equal to that with which we go out to seek those that are astray.

In many parishes there are adult classes in religion for converts and others who feel the need of religious instruction. They have gone on well where there were present perseverance and enthusiasm on the part of priests; for generally members of the class will follow the lead of the instructor. The catechetical method will not work so well, perhaps, in the case of an advanced class. Simple instructions on some doctrine of the Church, a passing feast, an ecclesiastical season, some ceremony of the Mass, some public question that affects the lives of Catholic people will prove helpful and timely. All this will mean extra work for one or more priests. But so will the carnival to pay off the debt on the new auditorium; so will the distribution of tickets for the dramatic performance that is to put a front porch on the rectory.

Apart altogether from the supernatural side, is it not true that the most active life is the happiest one? Do we not enjoy best those hours that are most crowded with service? Indeed, our happiness often depends on our being occupied. Normally those who have nothing to do are counting the moments until they are relieved from themselves. The priest who has a class to make ready for, in addition to his weekly confessions and his Sunday sermon, his round of sick calls and some work of church management, will be happier, without any doubt, than the man who sees a blank day ahead after he has read the morning paper. Zeal is the virtue that gives the urge to go out and to seek the lost sheep. A spirit of watchfulness guards the fold against the bad example, the ease, the scoffing, the

unfaith of the world; against the perniciousness of a modern pagan literature, the world-wide spirit of undiscipline.

There is at the present time a great movement here in America to win support from the laity for the foreign missions. Efforts are expended to secure recruits from religious communities and even from the ranks of the secular clergy for work among the heathen. The mission field here at home is not less pressing. Perhaps a tenth of the population of the United States is in possession of the true faith. The number who know nothing about the Church is surpassed only by those whose notions are unreal and grotesque, and such as one dreams of in a nightmare. To explain this by attributing it to bigotry and prejudice may be all right as a diagnosis of the disease. But what of the remedy? Zealous priests who are not satisfied with doing merely the routine work of a parish, but show themselves tireless in devising means to reach those outside the fold, will prove a help beyond any hope we may now entertain. If missionaries go to far-away fields to save the heathen, and in the exercise of their ministry undergo, as they tell us, untold hardships, surely in the mission field at home we should not be less zealous.

A great deal more energy can be expended in the field of convert-seeking and convert-instruction than is expended at the present time. The harvest is ripe for the sickle but the laborers are all too few. In our large cities, in pretentious towns, in country districts, North, South, East and West, there is work aplenty for the zealous, enthusiastic priest who loves his Master, and who sees in every human soul outside the Church just one more lost sheep that must be sought and taken home to the fold, to be kept there in security and saved through the redeeming Blood of Jesus.

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A BETTER CATECHISM.

SINCE "Presbyter Septuagenarius" has re-opened the discussion of the demerits of the Baltimore Catechism,[1] it may be of interest to point out a defect that is not touched upon in his article.

The purpose of catechetical instruction is to teach Catholics to *live* their religion. Knowledge is a necessary means toward this end. If knowledge of the social content of the Church's teaching is not imparted, then we must not be surprised to find Catholics very individualistic and unmindful of their social duties and responsibilities. That is precisely what we do find. Evidences of this individualism are many. For instance:

1. Interest in the Church's work is, for the average layman in North America, confined to the personal advantages he derives therefrom, or at most to the work within his own parish. He feels no personal concern[2] about the work of the Church at large, even in his own nation.

2. In the matter of citizenship there is not a highly-developed sense of duty. Where coöperation with others[3] is required, under normal conditions, for community service or for patriotic purposes, Catholic laymen are notably backward.

3. Social and economic problems, in sections of the country where the Church could exert influence, remain unsolved, because Catholics have not the social knowledge necessary to deal with them, or because they regard such matters as outside the scope of the Church's work, several popes and many learned bishops to the contrary notwithstanding. F. Ernest Johnson, a Protestant,[4] admits that "Spiritual responsibility for a very large section of the working world has given rise to a body of Catholic doctrine bearing upon industrial conditions and relations, that is quite without parallel in Protestantism." For the most part, this body of doctrine is allowed to lie dormant

[1] February REVIEW.

[2] St. John 13:35.

[3] Coloss. 3:14.

[4] Research Secretary in 1922, Commission on the Church and Social Science, Federal Council of Churches of Christ in America.

and is not utilized to influence social customs and economic laws.

These and similar defects in outlook and attitude are evidently undesirable, since they restrict the Church's influence and becloud her beauty and strength to those outside her fold. A realization of this fact led to an animated discussion at the 1925 annual meeting of the Catholic Educational Association. The Rev. Joseph Reiner, S. J., presented a paper there on "Developing the Social Sense".

The "Social Sense" is not something that can be adequately developed in adult life. It must grow with the child and the foundations must be laid from the very inception of religious training. A parallel is found in the formation of a rural mentality in country children, designed to give them a love of country life and a desire to live their life on the farm. A rural mind cannot be formed in a city atmosphere, nor can a social mind be formed in an atmosphere of individualism. The Catholic child must be introduced, from its earliest instructions, to the social atmosphere of religion, and led to realize that Catholic life involves more than the saving of one's individual soul; that, indeed, individual perfection and salvation are attainable only by Charity. "Now therefore you are no more strangers and foreigners; but you are fellow-citizens with the saints,[5] and domestics of God, built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building, being framed together, groweth up into an holy temple of the Lord. In whom you are also built together into an habitation of God in the Spirit."[6]

In catechetical teaching, both doctrines and rites having a social bearing should be so set forth that this may be understood.

The Blessed Trinity.

The basis of our fellowship with one another is our fellowship or union with God. In creating man, God established that union with Himself, because He gave us an intellect which, by its natural powers, can know God, and a will which can love

[5] All the members of the Church, according to Filion.

[6] Ephesians 2: 19-22.

Him. He admitted us into the fellowship of knowledge and love that exists in the Blessed Trinity. Explaining the divine words: "Faciamus hominem ad imaginem, et similitudinem nostram,"[7] St. Thomas says: "Trinitas Deus fecit hominem ad imaginem suam, *id est totius Trinitatis.*"[8] God's image in the soul consists in this that our knowledge of God is an image, however faint, of God's knowledge of Himself; our love of God is an image of the reciprocal love between God the Father and God the Son. The perfection of the image depends on the perfection of the knowledge and love. The greater our knowledge of God's perfections and the greater our love for Him, the more intimately are we associated in the fellowship of the Blessed Trinity. There is, therefore, in the very first chapter of the catechism,[9] an opportunity of introducing the idea of fellowship and of love, as the very bed-rock of religion. Yet the text explains our likeness to God as being the mere possession of intellect, will and immortality.

Baptism.

Consider next the chapter on Baptism. We are baptized, "In the name of the Father and of the Son and of the Holy Ghost". Our fellowship with the Blessed Trinity is now on a higher plane. With sanctifying grace come supernatural faith, hope and charity. We become "sons of God" and "co-heirs with Christ". "The beatitude, which by nature would be the exclusive prerogative of the Three Divine Persons, becomes ours also."[10] We become, in a very special way, incorporated into the fellowship which is God's—incorporated now through grace, with the pledge of still closer incorporation later through glory. We are necessarily associated with all those who are thus incorporated and this association constitutes the Church. Baptism is the initiatory ceremony of membership; or, as the Catechism of the Council of Trent puts it, it is "The gate through which we enter into the fellowship of the Christian life". The Baltimore Catechism states that Baptism "cleanses us from original sin,

[7] Genesis 1:26.

[8] *Sum. Theol.*, Pars. 1ª Q, XCIII, A. 5 ad 4^{um}.

[9] No. 2 Baltimore Catechism, Benziger Brothers' edition.

[10] Bandas, *The Master Idea of St. Paul's Epistles*, p. 390.

makes us Christians, children of God, and heirs of Heaven." The idea is there in these titles, but it will be grasped only if developed.

THE CHURCH.

The Catechism gives, in its definition, three qualifications of membership, namely: one faith, the same sacraments, one authority. The spirit of brotherhood, which is the dominant feature of the Church, and which, above all else, is the bond of union with Christ and with one another, is not mentioned at all. The chapter on the Church should contain, or be immediately followed by an explanation of the Communion of Saints, in order that a complete idea of the Church may be had. As a matter of fact, it is dealt with thirty pages later under the heading "Honor and Invocation of Saints," thereby giving the impression that it refers chiefly to the Church Triumphant. The full force of the reference, in question 339 of this chapter, to the reciprocal assistance that members of the Church render one another, is apt to be lost in the general nature of the lesson. Moreover explaining the "union" which is the Communion of Saints, (question 338), there is need of interpreting that "union". It is not a union of faith, because some of those included in the union are in Heaven, where faith has been rewarded and replaced by sight. The bond of union must be a common spirit animating the members of the Church wherever they are—in Heaven, in Purgatory, or on earth. That bond is clearly charity which, as St. Paul says, "Never falleth away: whether prophecies shall be made void; or tongues shall cease, or knowledge shall be destroyed."[11]

THE SACRAMENTS IN GENERAL.

Among the answers which the Catechism of the Council of Trent gives to the question, Why did our Lord make Sacraments the ordinary means of grace? is the following: "The Sacraments have also great influence, not only in exciting and exercising our faith, but also in inflaming that charity with which we should love one another, when we recollect that, by partaking of these mysteries in common, we are knit together in the closest bonds and are made members of one body."

[11] I Cor. 13:8.

That is to say, whether we consider their internal efficacy, or merely their external form, administration and reception, the sacraments have a very definite unitive value. By their internal operation, they produce and develop charity: they unite us with God and with God's creatures by ties of supernatural love, a love which has its external manifestations both in relation to God and in relation to men. By their external form, administration, and reception, they unite us in external companionship.

Every tie which brings people together, increases their confidence in their fellow-men, extends their circle of acquaintance, and develops their sense of common interest, is a most important social agency. This is what the sacraments do. Apart from Baptism, there is ample room for developing the social aspect of Church membership.[12] To go into each of the sacraments from this point of view would occupy too much space; but a few references will suffice to convey what the writer has in mind.

The confirmed Catholic is called a "soldier of Christ". The corporate nature of an army, and the reciprocal duties of soldiers, if explained, are easily understood by children. Many Catholics have the "defensive" spirit and, very often, show cohesiveness only under attack. The Church's work is more largely "offensive". The chapter on Confirmation gives an opening to create enthusiasm for the cause for which the Church labors, and to stress the duty of coöperating in the teaching of Catholic principles and in the widening of Catholic influence.

The Sacrament of Penance, according to the answer to question 188, "remits sin and restores the friendship of God to the soul". May this not convey the impression that union with God is a matter of individual friendship alone? What Penance does is to remit sin and restore charity by which the soul is united with God and with other members of the Church, for there is only one charity. It reinstates a member who has lost his good standing in the Church.

[12] As Dr. Cooper says in his *Religious Outlines* (Vol. II, p. 149), "The Sacraments symbolize our various offices and duties as citizens in this supernatural city of God and help us to fulfill the mutual obligations which such citizenship entails."

Sin is an injury to society. No Catholic may sin, however privately, without injuring the whole body. "If one member suffer anything, all the members suffer with it."[13] Sin by the individual hinders the growth "unto a perfect man" described by the Apostle.[14] In all cases, sin is a violation of the command to love one another, as well as of the command to love God.

St. Augustine calls the Blessed Eucharist the "Sacrament of Unity" and the "Bond of Charity". Pope Leo XIII, who so clearly saw the need of emphasizing the social aspect of Catholic doctrine, thus wrote of the Blessed Eucharist: "Very beautiful and joyful, too, is the spectacle of Christian brotherhood and social equality which is afforded when men of all conditions, gentle and simple, rich and poor, learned and unlearned, gather around the holy altar, all sharing alike in this heavenly banquet. And if in the records of the Church it is deservedly reckoned to the special credit of its first ages that the multitudes of believers had but one heart and one soul (Acts 4 : 32), there can be no shadow of doubt that this immense blessing was due to their frequent meeting at the Divine Table; for we find it recorded of them: 'They were persevering in the doctrine of the Apostles and in the communion of the breaking of bread'" (Acts 2 : 42).

According to Leo XIII, then, the meeting at the communion-rail expresses fellowship and brotherhood; and the equality of all who meet there, irrespective of their differences of talent, education or social position, expresses the universal character of that brotherhood. The internal fruits of the Sacrament complete the union. "We, being many, are one bread, one body, all that partake of one bread."[15] "The many grains of wheat which form one bread," says St. Cyprian, "and the mixture of wine and water blessed in one chalice, typify the union which is effected by the Eucharist."

The Very Rev. Garrett Pierse, in a recently-published article, expresses the same idea in this way: "The Eucharist is the effective Sacrament given by Christ for making His brotherhood a visible reality. . . . The Eucharist is the chief

[13] I Cor. 12 : 26.
[14] Ephesians 4 : 13.
[15] I Cor. 10 : 17.

source of Christian fellowship."[16] Immediately after the Last Supper, wherein the Blessed Eucharist was instituted and the Apostles received their first Holy Communion, our Divine Saviour offered to His Father the wonderful prayer for unity and brotherly love.[17] May we not see in this fact a direct relationship between this prayer and the events of the Supper; for the Blessed Eucharist is, in fact, the banquet wherein fraternal love is best expressed and by which it lives. Our Lord's purpose was to unite us with one another through union with Himself.

The Sacrament of Holy Orders and Matrimony have far-reaching and clearly-understood social effects. As far as the priest is concerned, his authority, his ministrations and the example of his life constitute a unitive force of enormous power. "Nemo sacerdos sibi". The duties of Christian parents are likewise essentially social, and the chapters on these two sacraments offer abundant room for improvement from a social point of view.

The Commandments.

This is true also of the explanation of the Commandments. For example, in the chapter on the Fourth Commandment, the duties of citizenship are confined to the duty of obedience to authority; and in the chapter on the Seventh Commandment, there is not a word about the stewardship of wealth or the injury done to others by the wasteful and extravagant expenditures of the rich.

This will suffice to hint at the need of injecting more of the social aspect of Catholicism into catechetical teaching. It can be done if two facts are remembered, namely, that "God is charity, and he that abideth in charity, abideth in God, and God in him";[18] and that "If I should know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity; I am nothing".[19]

When during the war Cardinal Mercier said to his people, "I would see you all happy. I have a most ardent desire to

[16] 1925 Conference, Catholic Truth Society of Ireland.
[17] St. John 13:17.
[18] John 4:16.
[19] I Cor. 13:2.

contribute to your well-being," he gave expression to the great spirit of charity within him. The nearer to God one grows in his inner life, the more ardent does his charity become and the wider is its sphere. For, as the image of God in the soul grows more perfect, there is an increased assimilation of one's will and one's interest with His. And because every creature is the object of God's intense interest, and of unique value to Him, the soul loving God experiences the desire to be interested in the welfare of more people and increased intensity in the love which binds it to others. Divine Love is an enveloping, pervasive atmosphere from which our individual loves draw meaning and power. The motto of the Christian who really loves God cannot be, "My soul and God", but must be, "My soul, my neighbor's soul, and God". As Cornelius à Lapide says, commenting on John 4:16 above, "Charity causes the soul which is kindled with the love of God to be in earnest to kindle the whole world with the same love." We have to beware lest, by our failure to do our part under the terms of our fellowship with God, we may class ourselves among those who, "having an appearance indeed of godliness, deny the power thereof".[20]

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THE ARCHBISHOP'S POCKET-BOOK.

XXI. A NEW EPISCOPAL CROSIER.

BISHOP EDMONDS, the former vicar general, had been, since his transfer to the Western mission field, in constant communication with the Archbishop. He needed advice, and he remembered the old pocket-book, with the generous heart behind it. It had come to his relief in the early days when his diocesan outfit was scanty. Among the things that had been sent to him as a gift was a travelling case that contained an episcopal crosier in three parts. These, when fitted together, made a stately appearance, emblematical of the authority of the shepherd over his flock.

In the often untutored transmissions of this instrument of rule through railroad cars, in wheelbarrows, by stage-coach

[20] II Tim. 3:5.

and canal boat, the once handsome and stout leather box had gradually lost its outward respectability. Then it happened that an unfamiliar baggage agent misread the address "Monsignor Edmonds" and delivered the case, together with a bandbox from a city milliner, at the house of Mrs. Edward Monday, wife of the deacon who presided over the temporal destinies of the Methodist congregation in the outlying town. The deacon was generally guided by his better half in things concerning religious worship, and the lady decided to accept the parcel, although she felt that there was some mistake. As the case had been left at her house, it was plainly her privilege, if not also her duty, to see what was inside. When she saw the gilt combination ensconced in antique purple velvet, her feminine curiosity was aroused to further inquiry. What could it be? It was not a thing she might wear as an ornament. She suspected that it might belong to the Episcopalian minister in the same town, who was fond of gilt decorations for his church. It did not occur to her that the Catholic bishop, who rarely visited that district, might be a claimant of the treasure. Anyhow Roman Catholics were a poor lot for whom she had only scant respect.

When the deacon came home, his wife suggested that they send the box with a note of inquiry to their Episcopal neighbor. But the husband pooh-poohed the idea.

"Why," he said, "don't you see that it is some sort of gas fixture? It's ornamental. Of course we can't use it as a chandelier in our meeting-house, but the middle part will make a fine brass holder for the ladies' temperance banner alongside the pulpit. Look here—the pole can be nicely fitted into the hole. To have it there will give the whole outfit a splendid appearance like 'Glory Hallelujah'. The white-ribboners can't help seeing that we are doing something for the church, and the minister is sure to be tickled. He will wonder where the thing came from."

"Yes, but can we conscientiously keep it? If it belongs to the Episcopal minister he will find it out, and we may have trouble."

"Shucks! It don't belong to the minister." (The deacon had in the meantime seen and deciphered the true address.) "Wasn't it sent to you? Supposing it was not meant for us,

and that it belongs to the Roman bishop. What could you do? It would be a sin to return it. Better destroy it, being sure that they use it for idol worship. You know from your Bible that God told his people to despoil the Egyptians of their golden trinkets. So it is our duty to do the same. Don't you remember that in the Book of Moses? Sarah, I am surprised at your lack of religion."

Sarah had her doubts about the soundness of her husband's theology, but he quoted the Bible, and that settled it for the moment.

As a result the Methodist congregation was surprised and edified on the next Sabbath to see the gilt pole bearing the silk banner of the W. T. A. S. It proved a fine decoration for the minister's reading-desk. Deacon Monday said nothing of the miscarried box. He took full credit for the new flagstaff which people understood to be the gift of a generous member who had been edified by the religious zeal of the deacon's wife. The giver's name was not to be mentioned, according to the evangelical precept of the right and the left hand. On an early visit to the city the deacon took the crooked part of the crosier, which was the Romish end of it, with him and disposed of it at a pawnshop. Here it was discovered by a Catholic priest whose attention was called to it by the Hebrew broker. It was offered as a bargain, and no questions were asked.

Although the bishop thus regained possession of the lost article it was a mere relic of what it had been and of no present use. In the interval since the loss of the old crosier the Ordinary had to defer some solemn functions in which it was needed, as far as he could, until some well-to-do farmers, moved by the story of the loss, offered to secure a new crosier from Barclay Street, New York. When it arrived it had to be duly presented by the parishioners who had contributed for its purchase. The details of this ceremonial and the accompanying blessing proved rather interesting and formed the subject of one of Monsignor Edmonds's letters to the Archbishop:

Most Reverend dear Archbishop,

A snowstorm which began last night and threatens to block the roads, gives me a temporary respite from travel, and I gladly take the occasion of an enforced confinement to the house to

fulfil the promise made in my last letter and report on our recent opening of a "pro-cathedral" for which you kindly promised to furnish a "throne" and other suitable belongings, to make it impressive or at least respectable.

I fear the time is not yet ripe for the throne. Our main congregation is still comparatively small. The bishop is bound to transfer his seat with the varying pastoral demands from town to town, and at times to the open air, *sub dio*. It is easy under the circumstances to put oneself in the place of St. Paul, although we have stretches of railroad, not known in his day, which somewhat hasten travelling for the modern shepherd.

Our cathedral blessing would have been a rather simple affair but for the fact of its being introduced by the presentation of a bishop's crosier. That most necessary element of episcopal dignity had been wanting to me for some time owing to an accident which miscarried the *baculum auctoritatis* into some unknown quarters where insurance had been neglected. Lately one of my priests bought part of it from a pawnshop in the town, but we thought it wise to make no inquiry about the way it came to be there, as we were satisfied to save the piece from desecration. Some of our leading citizens, at the suggestion of a Benedictine Father who gave us a mission, had pledged themselves to buy a new crosier, and that helped to advertise the blessing of the cathedral. So there was a quite good attendance of the townspeople.

It had been arranged that the preacher on the occasion should also present the crosier in the name of the benefactors and on behalf of the congregation. This made the topic of the blessing of the building a secondary matter and suggested a slight change in the ritual proceedings to suit the mind of the motley assembly, to which the meaning and prerogatives of episcopal authority had to be explained.

The missionary directed the whole function, after consultation with my secretary and chancellor. The clergy of this diocese look up to him as a veteran general, and he is familiar with the locality from long service, and much respected, despite his somewhat primitive manners, by all classes of people. He deemed it part of his office on the occasion to assume, as it were, the rôle of the Pope, seeing that he has to put in my hands the symbol of episcopal authority and jurisdiction.

Accordingly he told the assembled gathering, the while he was actually addressing himself to me, that they had come to witness the bestowal of a royal sceptre from the King of kings.

He went back to the days of David, the shepherd king whom Samuel was sent to anoint, and to whom the priest in the name of God gave the rod wherewith to rule the people of Israel. That rod, he pointed out, was the crosier in his hand, to be presented to the chief shepherd of the flock.

"You notice," he said to them in a loud and appealing voice, "that the crosier has a hook at the top. Well, that means that His Lordship is to *hook you in* when you get away from the fold. You see also that the lower end has a sharp point to it. That is to *poke you in the ribs*, to remind you of your duty."

The address was delivered with a sort of rude eloquence, punctured by occasional jokes which provoked undisguised merriment. Finally the orator turned to me:

"Now, Bishop," he said, "this crosier is a symbol of episcopal power and lordship; and, consequently, of the obedience we owe you, and which we solemnly pledge ourselves here and now to observe. But it has also its lesson for Your Lordship.

"In the first place, though the crosier has a hook on top, to catch hold of the sheep that stray from the flock, it is, while in your hands, a straight pole. That means, if you will let me say it, that a bishop's ways with his people are to be straightforward. The pole with its crook means to you that you have the sacred obligation of correcting and attracting, while letting the law rule. I am not a learned man," he continued, "but in my casual reading I have come upon a medieval versicle—which they call a *glossa juris*—explaining the matter in poetical rhythm for Your Lordship's erudite consideration. It reads:

In baculi forma, Praesul, data haec tibi norma;
Attrahe per curvum, medio rege, punge per imum.
Attrahe peccantes, justos rege, punge vagantes;
Attrahe, sustenta, stimula vaga, morbida, lenta."

The speaker translated this, and then went on to explain some of the difficulties which the shepherd in a missionary district has to meet, and of which this good man evidently knows a great deal more, from actual experience, than does his bishop. He wound up by saying:

"Now, Bishop, don't hesitate to use the lower end of the crosier, which is intended to chastise those of your flock who disobey and need correction."

He made an immense impression on the gaping crowd when at length he handed over the glittering scepter, repeating the Latin words of the Ritual:

"Accipe baculum pastoralis officii, et sis in corrigendis vitiis pie saeviens, judicium sine ira tenens, in fovendis virtutibus auditorum animos mulcens, in tranquillitate severitatis censuram non deserens."

At the end of the whole ceremony a crowd came round to the sacristy to take a look at the new crosier, which is a handsome piece of work. One of the congregation, after examining it closely, remarked on its beauty, adding waggishly: "It's a fine bit of metal, and I suppose the poking in the ribs the Padre mentioned is to get down to the pocketbook, and touch its proper affinity."

I remember that part and mean to keep an eye on the speaker, for by his cleverness he seemed to exercise a certain wholesome influence over the other men. Those among the clergy with whom I have so far come in closer contact are mostly of the rough-and-ready type. I am getting good help from the Benedictine Fathers, whose superior I know well. He is a Belgian, and has all the characteristics of the latter, being a missionary through and through, and rather a scholarly man, though his finer sensibilities are somewhat hidden under a refreshing bluntness of address. He is the kind of man one likes to have about one, for they know things; yet, being wise they are also honest and fearless.

You see, Archbishop, that my nest is not bedded with down. Happily, my health remains good, and I have time for reflection as to how I should use it. You cannot imagine how often I am tempted to buy a railway ticket to my former pleasant home and see Your Grace and so renew the courage of

Your retired general,

EDMONDS.

The Archbishop left the letter for his vicar general to read.

"The bishop has a rather hard time of it, I fancy, adjusting his city manners to the farm element in the backwoods. Lack of fellowship is probably the severest trial in a bishop's life," remarked His Grace when Father Martin had finished the perusal of the letter.

"I think the loneliness is not much harder on him than it is on men in authority generally," said Father Martin thoughtfully.

"It may be so," came back the Archbishop's answer. "It has always seemed to me that bishops, where they do not meet

one another, are strangers to the clergy, even more than they are to laymen. Priests, if not in awe of their Ordinary, are apt to think it good form to try simply to please him. It begets a sort of unreality, for even when there is no thought of seeking personal advantage, men feel that deference is expected of them on the ground of superior power. There are other fears. My predecessor used to say, in speaking to persons who approached him with their confidences: 'Be careful what you tell a bishop regarding any of his subjects.' I believe it was a wise caution, for it is easy to prejudice a superior about persons with whom he has to deal, and whose temporal destiny he rules under certain aspects. But don't you think the crosier episode is rather instructive?" added the Archbishop. "Some day you may have to wield that shepherd crook yourself, and then you will know what it means to carry the gilt rod."

"I shall know how to escape," said Father Martin. "Monsignor Edmonds's position reminded me of Matthew Prior's parody of Dryden's 'Hind and Panther', though I may be displacing the story of the 'Despairing Shepherd' who

> . . . lost his crook and left his flocks
> While wandering through the lonely rocks—

and so on. But there is another side to the picture or symbolism drawn by the Benedictine missionary for the bishop, which might console the bearer of a shepherd's staff, when the call actually supports the responsibility. Of this the preacher who acted the Pope in Monsignor Edmonds's case made no mention."

"What is that?" asked His Grace.

"The fact that the shepherd's staff has always been regarded as a token of a certain virtue that carries with it blessing and happiness. I was surprised in looking over Ruinart's *Acta Martyrum* some time ago to find among the visions related in the story of St. Perpetua, that of Mercury. She saw him dispensing blessings with his golden staff so as to bring joy to everyone whom it touched. As herald of the divinity he brought messages of protection and safety by the touch of his shepherd's crook, opening the gates of Hades and relieving the souls of men who before dwelt in pain."

"What a beautiful thought from a pagan mind!" observed the Archbishop: "It seems that the ancients realized the power of indulgence to free souls from Purgatory. Where could they have learnt these truths?"

"The source, like many of Plato's images and beliefs, is, I fancy, entirely Jewish," said Father Martin. "These Greek lovers of truth and beauty found what their hearts vaguely longed for in some early version of the prophetic books."

The dinner gong interrupted further discussion of the subject.

Later on, the conversation in the smoking-room turned upon the news received from Bishop Edmonds, for Father Martin told the company the story of the lost crosier and the missionary's interpretation of the symbol of episcopal authority.

This led to some further discussion of the meaning of the pastoral staff, from the archeological point of view. Dr. Norton had gathered abundant material on this and kindred subjects which fell in with his special study of church history and ecclesiology. His contributions on such topics were invariably informing, and he had an agreeable way of citing original sources which in no wise suffered from his native intonations. His records were right at hand and he brought them in to give definiteness to the talk.

"The pastoral staff," he read, "from the days of Moses and Aaron has been the prophetic symbol of Christ and the vicarious power which He exercises in His Church through its pontiffs.

"It not only shattered the Egyptian gods, but announced the advent of the Messias, in the blossoming of the rod of Jesse, establishing the royal power of David in the Holy City:

> Virgam virtutis tuae emittet Dominus ex Sion, dominare in medio inimicorum tuorum—(Psalm 109: 3);
>
> Pasce populum tuum in virga tua,
> Virga directionis, virga regni tui—(Psalm 41: 6).

"These are the fulfilment of the Mosaic and other prophetic predictions. They all harmonize in expression:

> *Consurget virga de Israel*—a rod shall spring up from Israel;
> *Virga haereditatis tuae*—which is thy inheritance;
> *Virga de radice Jesse*—from the root of Jesse;
> *Virga oris sui*—a flower that grows out of his word;
> *Baculus quem annuntiavit ei*—making a staff of the gospel.

"Some of the Apostolic Fathers, like Clement of Rome and Cyril of Alexandria, explain these passages as predictions of the pastoral power in Christ and His Church. Mark the following interpretation from the latter:

> Virgae comparat natum a Deo Verbum scriptura. Alias virga regni est symbolum. Per Filium enim imperat universorum Deus ac pater. Virga itaque Dei Filius.[1]

"It is a singular fact that in early Christian images Christ is pictured as a shepherd who holds the pastoral staff in his left hand while he blesses with the right. Herein the symbol of the priestly scepter differs from that of the kingly power which represents the ruler as holding the rod in his right hand. Thus in the catacombs (*Coemeterium Callisti*) we see our Lord raising Lazarus from the dead while the staff is in His left hand. There are of course also instances in which the pastoral rod is held in the right, sometimes with the cross surmounting the staff.

"An interesting feature is the presentation of St. Peter on early Christian sarcophagi as alone among the Apostles carrying the pastoral staff. This is to indicate his supreme pontificate, as I glean from the writings of recent archeologists, like Monsignor de Waal, who have made a special study of the Catacombs in the light of theological learning.

"But there are also those among early authorities who controvert the statement that the popes or the bishops made use of the pastoral staff in the form in which we find it in later ages."

One of those present mentioned the famous *Staff of Jesus* which St. Patrick is said to have brought to Ireland. This, Dr. Norton held to be a mere legend concerning St. Patrick's mission. It symbolizes the authority received by the Saint from Christ to direct, that is to teach and to discipline, the members of the flock which he was sent to rule.

The question whether the bishop's crosier might not be made of wood or any other material than gold, or whether it might be gilt, was discussed at length. The Archbishop's secretary, who was well versed in early Gaelic and French history,

[1] The Scriptures compare the Word born of God to a rod. Again the rod is the symbol of His Kingdom; for through His Son God the Father rules—thus the rod is the Son of God.

remembered the expression "argentea cambuta figurata", over which he had been greatly puzzled, in the life of St. Remy (Remigius), until he found that "cambuta" was a medieval term for the silver crosier. But Dr. Norton thought that there was reason for the preference of gold, as it stood for the symbol of truth which was ever to support and be a guiding principle in the life of the chief pastor of the flock of Christ. Dr. Norton then said:

"There is an old legend related in the life of St. Lambert, one of the patrons of Liège, who lived during the Carlovingian period, which makes St. Peter appear to the holy bishop and present him with a golden staff as an emblem of his mission and authority. But in such matters there is room for development as well as interpretation. St. Thomas of Aquin somewhere repeats a statement made by Durandus that the Roman Pontiffs did not use a pastoral staff at all. They quote Pope Innocent III as authority. I have his passage right here—

> Romanus Pontifex pastorali virga non utitur . . . pro eo quod beatus Petrus Apostolus baculum suum misit Eucharo primo episcopo Trevirorum, quem una cum Valerio et Materno ad praedicandum evangelium genti Teutonicae destinavit. Cui successit in episcopatu Maternus, qui per baculum Sancti Petri de morte fuerat suscitatus. Quem baculum usque hodie cum magna veneratione Trevirensis servat ecclesia.[2]

They all agreed that, if the episcopal staff of St. Peter to which the Pope refers as being still kept in his own day as a relic in the church of Trier, was not made of gold but of wood, it served no less as a sacred pattern. Like the Cross of Christ it was to be reproduced by imitation, but in the most precious material.

[2] The Roman Pontiff does not carry a pastoral staff, because the Apostle St. Peter is said to have sent his staff to Eucharius, first Bishop of Treves (Trier), whom together with Valerius and Maternus he commissioned to preach the Gospel to the Teutonic nation. Maternus, who had been raised from death by the touch of St. Peter's staff, succeeded to the bishopric; and the people of Treves preserve and venerate the rod as a sacred relic in their church until this day.

Analecta

SACRA CONGREGATIO CONCILII.

DUBIA.

Quaesitum est ab hac Sacra Congregatione ut solverentur dubia quae sequuntur:

"I. Utrum Ordinario ius sit et officium interdicendi per praeceptum actionem politicam viris ecclesiasticis, qui in ea explicanda non se conforment instructionibus S. Sedis?"

Et quatenus *affirmative:*

"II. An qui praeceptum violaverint et moniti non se emendaverint, congrua poena puniri possint et debeant ad normam sacrorum canonum?"

Iamvero Emi Patres eiusdem Sacrae Congregationis, in plenariis comitiis die 26 Februarii huius anni habitis, responderunt:

Affirmative ad utrumque.

Porro SS. D. N. Pius divina Providentia PP. XI in audientia diei 15 Martii insequentis resolutionem Emorum Patrum dignatus est approbare et confirmare, eandemque publici iuris fieri mandavit.

D. CARD. SBARRETTI, *Praefectus.*

L. * S.

✠ Iulius, Ep. tit. Lampsacen., *Secretarius.*

SACRA CONGREGATIO DE RELIGIOSIS.

Dubium de Consecratione Virginum pro Mulieribus in saeculo viventibus.

Cum nonnulli locorum Antistites petiissent facultatem benedicendi et consecrationem Virginum conferendi foeminis absque votis religiosis in saeculo degentibus, iuxta ritum in Pontificali Romano descriptum, Sacra Congregatio de Religiosis, exquisito voto plurium Revmorum Consultorum rem definiendam Emis Patribus proposuit, qui, in plenario Coetu ad Vaticanum habito die 25 Februarii 1927, re mature perpensa, dubio: "An expediat concedere facultatem dandi benedictionem et consecrationem Virginum mulieribus in saeculo viventibus" responderunt: "*Negative* et nihil innovetur".

Facta autem relatione SSmo Domino Nostro Pio divina Providentia Papa XI, in audientia habita ab infrascripto Secretario, die 1 Martii eiusdem anni, Sanctitas Sua resolutionem Emorum Patrum approbare et confirmare dignata est, et publici iuris fieri mandavit.

Datum Romae, ex Secretaria Sacrae Congregationis de Religiosis, die 25 Martii 1927.

C. Card Laurenti, *Praefectus.*

L. * S.

Vinc. La Puma, *Secretarius.*

SACRA CONGREGATIO RITUUM.

I.

Elogia Martyrologio Romano Adiicienda.

Die 25 Maji (antepænultimo loco)

Lutétiæ Parisiórum, sanctæ Magdalénæ Sophíæ Barat, Vírginis, fundatrícis Sorórum a Sácro Corde Jesu, quæ pro christiána puellárum informatióne valde adlaborávit, a Pio Papa Undécimo in sanctárum vírginum catálogum fuit reláta.

Die 16 Julii (pænultimo loco)

Apud Abbatíam Sanctíssimi Salvatóris e diœcési Constantiénsi, in Gállia, sanctæ Maríæ Magdalénæ Postel, Vírginis, fundatrícis Instituti Sorórum Scholárum Christianárum a Misericórdia, a Pio Papa Undécimo in sanctárum album relátæ.

Die 4 Augusti (pænultimo loco)

In vico Ars, diœcésis Belliciénsis, in Gállia, sancti Joánnis Baptístæ Maríæ Vianney, Confessóris, qui in parochiáli múnere obeúndo éxstitit insígnis.

Die 19 Augusti (antepænultimo loco)

Cadomi, diœcésis Baiocénsis, in Gállia, sancti Joánnis Eudes, Confessóris, Missionárii Apostólici, fundatóris Congregatiónis Presbyterórum Jesu et Maríæ necnon Ordinis Sorórum Dóminæ Nostræ a Caritáte et promotóris litúrgici cultus erga éadem Sacra Corda, quem Pius Papa Undécimus fastis sanctórum adscripsit.

Die 19 Augusti (ultimo loco)

Norimbérgæ, Sancti Sebáldi, Confessóris, qui virtútibus et méritis cumulátus, obdormívit in Dómino.

Die 30 Septembris (pænultimo loco)

Lexóvii, in Gállia, Sanctæ Terésiæ a Jesu Infánte, ex Ordine Carmelitárum Excalceatórum, quam vitæ innocéntia et simplicitáte claríssimam, Pius Undécimus Póntifex Máximus sanctárum Vírginum albo adscrípsit.

Die 3 Octobris (ultimo loco)

Sanctæ Terésiæ a Jesu Infánte, Vírginis, Ordinis Carmelitárum Excalceatórum, de qua prídie Kaléndas Octóbris.

Sanctissimus Dominus noster Pius Papa XI, referente infrascripto Cardinali Sacrae Rituum Congregationi Praefecto, suprascripta elogia in Martyrologio Romano de iisdem singulis Caelitibus respectivis diebus inserenda, ab eadem Sacra Congregatione revisa et disposita, approbavit. Contrariis non obstantibus quibuscumque. Die 26 Ianuarii 1927.

✠A. Card. Vico, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Angelus Mariani, *Secretarius.*

II.

(officium de indulgentiis)

Actus Sollemnis Dedicationis Humani Generis in Festo D. N. Iesu Christi Regis Indulgentiis ditatur.

Pius PP. X, f. r., die 22 Augusti 1906, decrevit ut die festo SSmi Cordis Iesu in ecclesiis paroecialibus, itemque in iis ubi

idem festum peculiariter celebraretur, annua renovatio dedicationis humani generis SSmo Cordi Iesu sollemniter perageretur, idest cum recitatione formulae consecrationis et litaniarum eiusdem SSmi Cordis coram augusto Sacramento publicae adorationi exposito, et pro eadem sollemni dedicatione benigne concessit Indulgentiam septem annorum totidemque quadragenarum christifidelibus, qui, saltem contrito corde, piae caeremoniae interessent et ad mentem Summi Pontificis orarent; plenariam vero iis, qui praeterea confessi ad sacram Mensam accederent. Cum autem, ex Litteris Encyclicis *Quas primas,* SSmo D. N. Pii PP. XI, sollemnis eiusmodi dedicatio quotannis renovanda sit die festo D. N. Iesu Christi Regis, in Audientia die 4 Februarii 1927 infrascripto Cardinali Poenitentiario Maiori data, placuit eidem SSmo D. N. decernere, praefatas Indulgentias, a. s. m. decessore suo Pio X concessas, eodem die festo acquiri haud aliter quam die festo SSmi Cordis Iesu, in quo dedicatio adhuc fieri potest ad libitum iuxta Rescriptum Sacrae Rituum Congregationis diei 28 Aprilis 1926, ea tamen lege, ut adhibeatur, in utroque casu, formula ab eadem Sacra Congregatione die 17 Octobris 1925 vulgata. Contrariis quibuscumque non obstantibus.

Datum Romae, in aedibus S. Poenitentiariae, die 15 Februarii 1927.

Fr. Andreas Card. Frühwirth, *Poen. Maior.*

L. * S.

I. Teodori, *S. P. Secretarius.*

COMMISSIO PONTIFICIA DE RE BIBLICA.

De Laurea in Theologia ad Gradus Academicos in Sacra Scriptura obtinendos requisita.

Ut nonnullis occurratur dubiis quae passim exorta sunt de interpretandis documentis pontificiis, quibus laurea in theologia omnibus ad gradus academicos in Sacra Scriptura contendentibus praescribitur, Eminentissimi DD. Cardinales Rei Biblicae praepositi hanc declarationem edendam censuerunt.

Ad gradus academicos in Sacra Scriptura contendere ii soli possunt:

1. qui, expleto biennio philosophico, in aliqua Universitate aut Athenaeo a Sancta Sede adprobato cursum theologicum ad

normam can. 1365 vel 589 regulariter peregerunt et ibidem lauream in sacra theologia legitime adepti sunt;

2. vel qui, studiis iuxta praescriptiones iuris peractis in Instituto cui non est facultas apostolica concedendi lauream, per duos saltem annos in aliqua Universitate aut Athenaeo a Sancta Sede adprobato studia theologica prosecuti, doctores in sacra theologia ibidem renuntiati sunt;

3. vel Religiosi qui, studiis iuxta praescriptiones iuris peractis, in proprio Instituto adepti sunt titulum qui ipsis, ex facultate a Sancta Sede Religioni facta, ad instar laureae in sacra theologia legitime collatus est.

Die autem 26 Februarii 1927, in audientia infrascripto Reverendissimo Consultori ab Actis benigne concessa, SSmus Dominus Noster Pius Papa XI praedictam declarationem ratam habuit ac publici iuris fieri mandavit.

Ioannes Baptista Frey, C.S.Sp.
L. * S. *Consultor ab Actis.*

PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS.

Responsa ad Proposita Dubia.

Emi Patres Pontificiae Commissionis ad Codicis canones authentice interpretandos, propositis in plenario coetu quae sequuntur dubiis, responderi mandarunt ut infra ad singula:

I.—*De confraternitatibus Ssmi Sacramenti.*

D. I.—Utrum vi canonis 711 § 2 locorum Ordinarii stricte teneantur erigere in qualibet paroecia confraternitatem SS. Sacramenti, an eius loco possint, secundum peculiaria adiuncta, instituere piam unionem vel sodalitatem SS. Sacramenti.

II.—Utrum archiconfraternitati Ssmi Sacramenti in Urbe erectae, de qua in canone 711 § 2, *ipso iure* aggregatae sint tantum confraternitates Ssmi Sacramenti proprie dictae, an etiam piae uniones aliaeque sodalitates Ssmi Sacramenti.

R. Ad I.—Negative ad primam partem, affirmative ad secundam.

Ad II.—Affirmative ad primam partem, negative ad secundam.

II.—*De indice funeralium taxarum*

D.—An Religiosi, etiam exempti, subsint indici funeralium taxarum, de quo in canone 1234.

R.—Affirmative.

III.—*De publica expositione Ssmi Sacramenti.*

D.—An sub nomine *Expositionis publicae,* de qua in canone 1274 § 1, veniat etiam *Benedictio eucharistica* quae, palam exposito Ssmo Sacramento in ostensorio, impertiri solet.

R.—Affirmative.

Romae, die 6 mensis Martii 1927.

P. CARD. GASPARRI, *Praeses.*

L. * S.

Ioseph Bruno, *Secretarius.*

DIARIUM ROMANAE CURIAE.

PONTIFICAL APPOINTMENTS.

18 June, 1926: The Most Rev. Henry Joseph O'Leary, D.D., Archbishop of Edmonton, Assistant at the Pontifical Throne.

22 June: Monsignor John J. Sheridan, LL.D., of the Diocese of Syracuse (U. S.), Domestic Prelate of His Holiness.

4 February, 1927: Monsignor Thomas William Morton, of the Archdiocese of Winnipeg, Protonotary Apostolic *ad instar participantium.*

5 February: Monsignor Ignatius A. Klein, of the Archdiocese of Milwaukee, Domestic Prelate of His Holiness.

18 February: Mr. John Francis Wegg-Prosser, of the Archdiocese of Westminster, Knight of the Order of St. Gregory the Great, civil class.

23 February: Monsignor John Joseph Keily, Bishop of Plymouth, Assistant at the Pontifical Throne.

Monsignor Francis MacDowell, of the Archdiocese of Rio Janeiro, Privy Chamberlain supernumerary of His Holiness.

24 February: Mr. Arthur Guy Ellis, of the Archdiocese of Westminster, Commander of the Order of St. Gregory the Great, civil class.

25 February: Mr. Frederick McMullan, of the Archdiocese of Westminster, Knight of the Order of St. Gregory the Great, civil class.

16 March: Viscount Arthur Robert Pyers Southwell, of the Diocese of Menevia, Privy Chamberlain of the Sword and Cape supernumerary of His Holiness.

PASTORAL LETTER OF THE CATHOLIC EPISCOPATE OF THE UNITED STATES ON THE RELIGIOUS SITUATION IN MEXICO.*

THE CARDINALS, ARCHBISHOPS AND BISHOPS OF THE CATHOLIC CHURCH IN THE UNITED STATES OF AMERICA: TO THE CLERGY AND FAITHFUL: PEACE AND BENEDICTION IN OUR LORD JESUS CHRIST, TEACHER OF THE TRUTH THAT MAKES US FREE.

SYMPATHY to those who suffer for conscience' sake has never been refused by the great heart of the American people. They, almost instinctively, sense all oppression to be a destroyer of unity at home, as well as an abundant source of the misunderstandings and hatreds that divide nations and peoples and injure the cause of international amity and world peace. If then we, as American Bishops, had no other reason for issuing this Pastoral than to show our deep sympathy with the suffering people of Mexico in the persecution now raging against religion in that country, it would be justified; but there are other reasons, carrying even greater weight and urgency, that make of this act a duty. They are found in the fact that Mexico is our neighbor—with all the power that propinquity gives to the force of good or evil example—a republic which it was intended should be modeled on lines similar to ours, and a nation with a Christian population whose devotion to the Catholic Church makes a special call upon the charity of the faithful everywhere, but more especially upon those of the United States.

Even stronger reasons for the issuing of this Pastoral arise out of the higher considerations of duty to those principles upon which all just government must be founded, principles which guard rights conferred upon man, not by states, but by God Himself. None, much less Bishops of the Church that holds the spiritual allegiance of almost the entire Mexican population, can be indifferent when these vital principles are attacked as boldly and as cruelly as is being done in Mexico to-day. This duty of defense and protest, first and most properly, has been recognized by the Bishops of Mexico themselves in admirably worded petitions against oppression as

* Reprinted for purpose of record.

well as in timely, edifying and intimate letters to their flocks. Their action may well be seconded by us, their brothers separated by national frontiers, but nevertheless bound to them in the bonds of a common faith, as well as by ties of fraternal charity made stronger in mutual understanding, esteem and friendship.

WE SPEAK IN THE INTERESTS OF BOTH CHURCH AND STATE.

All the more do we feel an obligation to speak boldly and publicly on the religious persecutions raging in Mexico, because the common Father of Christendom, Pius XI, Vicar of Jesus Christ, has urged the faithful of the whole world to unite with him in sympathy and prayer to God for the afflicted Church. He thus manifests at once his deep sorrow over her trials and his keen perception of the danger that this persecution threatens to "the peace of Christ in the Kingdom of Christ" everywhere. He who has made it plain that his dearest wish, as well as the supreme motive of all his official actions, is nothing less than the reign of the Prince of Peace over all hearts, and who offers a sick and disturbed world the remedy of the Master's teachings and the Master's love, has, by his timely appeal, recognized its gravity and the threat it carries to religion the world over.

Yet another and still stronger motive urges us to speak. It is that the present conflict, as one part of a war against religion in Mexico which had its inception almost a century ago, to a greater degree than any preceding it comes from an attempt at nothing less than the destruction of the Divine Constitution of the Church by reducing her to the status of a state-controlled schismatical body, without the right to form, train and educate her own clergy, to have a sufficient number of them for the care of souls, to find means for her support, to develop works in accord with her mission of charity and enlightenment, and to apply the teachings of the Gospel to the formation of a public conscience. Sad experience, as well as right reason, tells us what would follow the success of such an attempt, and what it would mean to Church as well as to State.

The Mexican Church thus controlled and bound, as the civil power seeks to control and bind her, nominally might be separated, but really would be a department of the political

machinery of the State. Her dignities and offices would be the perquisites of politicians; her voice the changing voice of political action. She would be despised by her faithful and justly mocked by her enemies. Her bond of unity with the Church Universal would first be weakened and then snapped asunder. The Mexican Government asks the Church to accept a slavery that could mean nothing to-day but an infection caught from evil surroundings, and to-morrow a decline into mortal sickness inevitably ending with her passing from the life of the Mexican people.

WE SPEAK AS AMERICANS AS WELL AS CATHOLICS.

To the State would come no less evil results. With the check of religious influence gone, history for her also would be repeated. She would forget her dreams of democracy and actually become a despotism. Corruption would increase with power to confer ecclesiastical emoluments upon the unworthy. She would merit and receive the hatred of just men at home and the contempt of just men abroad. A "Holy Synod," doing the unholy work of despotism, would gradually absorb her strength and seize her power as a most convenient machinery of government. Whatever of good is in her ideals would be shattered on one of the oldest rocks that lie hidden in the waters of political life.

The question that we are considering then is vital both to the Church and to the State. However blind may be the advocates of such plans in government to their evils, the Mexican Church prefers, if she must, to perish defending her Divine Constitution and the religious rights of her people rather than to accept the alternative of a slavery that would mean the disgrace of faithlessness, as well as ultimate ruin to her spiritual mission. In fact, the Church in Mexico has no choice; for merely to continue her public religious functions under these oppressive and unjust conditions would be an open declaration that she had submitted to them, and thus had taken a first step toward divorcing herself from the unity of the Church Universal.

If, then, because of the fact that the persecution in Mexico is directed against all the principles of religion, we should speak as the servants of God; if, because it is unloosed par-

ticularly against the religion of the majority of the people of Mexico, we should speak as Catholics; there are grave reasons, too, why we have a duty to speak as Americans attached to the institutions of our country and loving them for the benefits they have conferred upon us all. The Government of Mexico has, indeed, by its actions in our very midst, made it necessary that we should no longer guard silence, for it has carried its war on religion beyond its own boundaries through organized propaganda in many countries, but especially in our own.

We Consider the Mexican Government in the Light of American and Christian Principles.

Through its diplomatic and consular agents in the United States that Government appeals to the American people to justify its actions. In consequence we have before us the extraordinary spectacle of a foreign government, not only filling our country with propaganda in favor of its own internal plans and policies, but even attempting to justify and defend, in our nation, laws and conduct at variance with fundamentals set down in imperishable documents by the Fathers of this Republic. Misinterpreting our good-natured tolerance for a neighbor still disturbed by consequences of many military upheavals, the Government of Mexico has thus presumed to appeal to our fellow citizens for approval. This actually amounts to the submission of its case for judgment to a court beyond its own boundaries; pleading, not before its own citizens who, according to its Constitution, form the only court competent to pass upon it, but before strangers who claim no jurisdiction over their neighbor's political affairs, and whose only interest in them is a desire for the well-being of the people of Mexico and their own peace in amicable mutual relations. The Government of Mexico cannot, therefore, object, under such circumstances, if the case it has thus presented for judgment be considered in the light of American principles, as embodied in our fundamental laws, and in the light of Christian principles, since it appeals for the sympathy of Christians; nor, since it claims great zeal for the advancement of education, if the statements it has presented in support of its pleading be submitted to the test of history. These are the things we purpose to do, so that, not only will our own citizens be fully in-

formed of the interests at stake, but the Mexican people will not be without benefit of advocate before the court to which their rulers have actually but mistakenly appealed.

PART I.

LIBERTY IN THE LIGHT OF THE AMERICAN AND MEXICAN CONSTITUTIONS.

The Government of Mexico bases its case upon repeated assurances that it is merely enforcing the Constitution and fundamental laws of the Mexican nation. It will not be out of place then to compare this Constitution and these laws with our own, at least in so far as they affect the rights of conscience. In no better way can the points at issue be made clear.

The difference between the conception of civil and religious freedom upheld by the American Constitution and that of the makers and defenders of the present Constitution of Mexico will be best understood by contrasting the two instruments. This will show, that only by slurring over or concealing the actual facts of the case can the Mexican Government hope to secure the sympathy of thoughtful and unbiased Americans, whose ideas of civic justice and right are radically different from those expressed in Mexican law. The contrast will prove this without argument. Certainly there is no basis for argument, unless it be in an attempt, not to reconcile our policies with those of the Mexican Government, but to prove that ours are wrong. In fact, what the Government of Mexico actually asks us to do, in begging our sympathy and approval, is nothing less than to condemn the work of the Fathers of this Republic, register dissatisfaction with the Constitution they gave us, and demand its overthrow; for no American can accept the Mexican theory of Government as being in accord with fundamental justice without repudiating his own traditions and ideals. The very audacity and boldness of the Mexican Government in thus appealing to us for sympathy in favor of laws and conduct at variance with our most cherished political convictions has been, perhaps, the chief reason why the fact of their opposition to these convictions has been overlooked. Possibly it is for the same reason that some Christian people everywhere have overlooked also the fact that the present Government of Mexico is making war on one of the essentials of Christianity, namely,

liberty of conscience, on which Leo XIII clearly set forth the Christian position. "Another liberty", he writes, "is widely advocated, namely, liberty of conscience. If by this is meant that everyone may, as he chooses, worship God or not, it is sufficiently refuted by the arguments already adduced. But it may also be taken to mean that every man in the State may follow the will of God, and, from a consciousness of duty and free from every obstacle, obey His commands. This, indeed, is true liberty, a liberty worthy of the sons of God, which nobly maintains the dignity of man, and is stronger than all violence or wrong—a liberty which the Church has always desired and held most dear. This is the kind of liberty the apostles claimed for themselves with intrepid constancy, which the apologists of Christianity confirmed by their writings, and which the martyrs in vast numbers consecrated by their blood. And deservedly so; for this Christian liberty bears witness to the absolute and most just dominion of God over man, and to the chief and supreme duty of man towards God. It has nothing in common with a seditious and rebellious mind; and in no tittle derogates from obedience to public authority; for the right to command and to require obedience exists only so far as it is in accordance with the authority of God, and is within the measures that He has laid down. But when anything is commanded which is plainly at variance with the will of God, there is a wide departure from this divinely constituted order, and at the same time a direct conflict with divine authority; therefore, it is right not to obey."[1]

The Divine Mission of the Church.

In a thousand other passages this illustrious Pontiff, his predecessors and successors, have set forth Catholic teaching on this and kindred topics with which we are now concerned. The doctrines of the Church are not secrets. With her Master she can say, *"In secret I have spoken nothing."*[2] According to that teaching, it is God's will, contained in both His natural and positive law, which is the first law of life, public and private. To discover that will through the searching process of a sincere and enlightened conscience, using the

[1] Encyclical "Libertas Praestantissimum", June 20, 1888.

[2] John 18:20.

means which God has furnished, and then to follow its lead, is every man's native right and duty. *"This is my beloved Son: hear ye Him,"*[3] is the burden of the message of God to the human race. Therefore do we cling to Christ as *"the way, the truth and the life."*[4] He in turn charges His Apostles and their successors with the task of continuing His mission of teaching and of sanctifying the coming generations. *"He that heareth you heareth Me and he that despiseth you despiseth Me."*[5] To them consequently the Catholic looks as to his authoritative guides in the pathway that leads to eternity. To these *"dispensers of the mysteries of God"*[6] the Catholic owes conscientious obedience in such matters as have been confided to their care by the chief shepherd of our souls, who is Christ. Only by arbitrary interference outside its own independent proper sphere of action can the State obstruct the due fulfillment of the pastoral ministry; and this the Mexican Government seeks to do, denying in effect the final authority of the will of God plainly expressed to man for his spiritual guidance, and by a bold act of arbitrary power invading its rights in favor of the State.

Passing from the consideration of the conception of civil and religious liberty in Constitutions to the Constitutions themselves, we are met with the plea of the Mexican Government that it is doing no more than enforcing its own. Here, however, at the outset, it is confronted with two important facts: first, that, though the anti-religious laws of the country date[7] from 1857, yet no Government till now has ever attempted to give them full effect: and second, that, though these laws were reaffirmed and made more drastic in the Constitution of 1917, yet President Carranza himself suggested changing the clauses affecting religion,[8] and President Obregon never attempted to enforce all of them during the four years of his administration. These two facts show that it was tacitly recognized how far removed such laws were from justice and from the approval

[3] Matthew 17:5.
[4] John 14:6.
[5] Luke 10:16.
[6] 1 Cor. 4:1.

[7] Previous to this date, the State endeavored to make the Bishops and priests political appointees, and to legislate in Church affairs.

[8] Diario Oficial, Nov. 21, 1918. Bill to modify Art. 3.
Diario Oficial, Dec. 17, 1918. Bill to modify paragraphs VII, VIII and XVI of Art. 130.

of the Mexican people. The appeal to the Constitution, however, does take our eyes off persons and, for the moment, directs attention to the written instrument by which such persons seek to justify their acts. It is in order, therefore, to inquire into the nature and purpose of a Constitution.

The Purpose of a Constitution.

A written Constitution is an instrument which enumerates and defines the rights and duties of government, distributes its powers, prescribes the manner of their exercise, and limits them to the end that the liberties of the citizens may be preserved. Since the purpose of government is to protect human rights, not to destroy them, it follows that the charter by which a government operates cannot contain a grant of unlimited power. For the exercise of such power would be tyranny, inasmuch as it would tend to destroy rights which both the natural and the positive laws of God place beyond the jurisdiction of men. Hence, in the commonly accepted American doctrine, a Constitution vests the Government with such rights and powers as are necessary for the proper exercise of its just functions, and at the same time forbids it to encroach upon rights of a higher order which come to men, not from the people, nor from the State, nor from any aggregation of states, but from the Creator of both men and states, Almighty God. This conception is wholly in keeping with the teaching of the Catholic Church.

There can be no possible doubt, then, that protection of the natural and inalienable rights of the individual is essential to the very notion of a Constitution. Unlimited power would need no Constitution, for a Constitution is a guarantee of liberty, not an engine of tyranny. No such document, whatever its origin, can win respect or exact obedience when it destroys these rights or enacts statutes which make their exercise morally impossible. For such an instrument is not in accord with that right reason which vindicates man's natural rights. "Human law is law only by virtue of its accordance with right reason", says St. Thomas Aquinas, "and thus it is manifest that it flows from the eternal law. And in so far as it deviates from right reason it is called an unjust law; in such case it is no law at all, but rather a species of violence." [9]

[9] Summa, Ia, IIae, Q. xciii, Art. 3.

MAN HAS INALIENABLE RIGHTS.

This, indeed, is the force of the Declaration of Independence, a document rightly regarded by all Americans as the cornerstone of this Government. With the Signers, we hold certain truths "to be self-evident". We agree that "all men", Mexicans included, "are endowed by their Creator with certain unalienable rights; that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights governments are instituted among men. . . . " Plainly, then, these rights are held by every man, not by the tolerance or grant of any State, but by the immutable decree of Almighty God. It is not within the authority of any Government to destroy or to hamper them. On the contrary, it is the solemn duty of the Government "to secure" them; and the Government which attacks them must be repudiated by all right-minded men. In the words of St. Thomas, its action is not law "but rather a species of violence". On this teaching St. Thomas and the Declaration of Independence are in complete accord.

Now while it is not easy, as the Supreme Court has recently declared, to enumerate all the rights which are comprehended under the primal right "to Life, Liberty and the pursuit of Happiness," it is certain, as the same Court has held, in a very important case,[10] that among them is the right to worship Almighty God according to the dictates of conscience. Let it be further observed that the constant and unvarying interpretation of the Federal Constitution by the Courts bears out our contention that the Government exists to protect the citizen in the exercise of his natural and unalienable rights, and that it may enact no law which destroys them.

THE STATE MUST PROTECT THESE RIGHTS.

Constantly, too, has the Catholic Church upheld this conception of government under whatever form it may be exercised. Unlimited power over the liberty of the citizen is not Christian teaching. It is not the teaching of the Fathers of this Republic. It is not the doctrine of our Courts, which have again and again rejected it. To frame a Constitution or to enact legislation which makes impossible man's enjoyment of his natural heritage of liberty, is not within the legitimate

[10] Meyer vs. Nebraska, 262 U. S. 390.

power of any civil government, no matter how constituted. For this heritage descends to him by the natural law which "is coeval with mankind" and, since it "is dictated by God Himself," as Blackstone writes in his celebrated Commentaries,[11] "it is of course superior in obligation to any other. . . . No human laws are of any validity if contrary to this; and such of them as are valid derive all their force and all their authority, mediately or immediately, from this original." The legislator, opposing the dictates of this law, cannot prescribe a course which is reasonable, or which is profitable to the community, and since his act in no way reflects the wisdom of the natural law, which is the wisdom of the Eternal Lawgiver, it is not law, and can impose no obligations upon any citizen. It merits respect from no just man, and least of all from Americans whose theory of government it outrages. Thus it is seen that the wisdom of Christian teaching has not failed to impress itself on the minds of distinguished men whose studies and writings on law have won for them deserved eminence before their fellows. In this connexion we recall words written in our Pastoral of 1919: "The end for which the State exists, and for which authority is given it, determines the limit of its powers. It must respect and protect the divinely established rights of the individual and the family. It must safeguard the liberty of all, so that none shall encroach upon the rights of others. But it may not rightfully hinder the citizen in the discharge of his conscientions obligations, and much less in the performance of duties he owes to God."

Man Cannot Suspend God-given Rights.

These words are in accord with both the natural and the positive laws of God. They are in accord with the recognition of these laws by the Founders of our Republic. To give practical effect to them the First Amendment to the Constitution, forbidding Congress to prohibit the free exercise of religion, was adopted, and by degrees a similar prohibition was inserted into the Constitutions or Bills of Rights of the several States. These guarantees are more than part of the Federal Constitution and of the Constitutions of the respective States. They are part of the Constitution of the rights of free men. The

[11] Commentaries, Intro., sec. 2.

Church has never been in disaccord with them, for, while she has been careful always to safeguard peace and oppose discord by protecting legitimate authority, she has not failed to point out to the civil authority its duties to the people as well as its responsibilities to God. Through her theologians, among whom may be cited St. Thomas Aquinas, Blessed Robert Bellarmine and Suarez, she has indicated the rights of the people with which no State and no ruler may interfere, insisted that they are beyond and above the statutes made by kings and senates, because deriving their sanction, not from the will and power of earthly authority, but from the authority of God and the dignity of man as an intelligent being.

It is not possible to hold that modern progress has antiquated or set aside this truth of the Divine source of all authority, for it is not within man's power to destroy that which is true, nor yet within his power to change that which is unchangeable. Truth is fixed and immutable. It is possible to discover new beauty in truth so that it shines brighter to the eyes of man, but its light cannot be extinguished. Light does not fight light but dissolves into it according to the universal law of its essential unity. Nor is it possible to hold that, under exceptional circumstances, a nation may acquire or take the right to set aside the principles upon which just government is builded and thus interfere with the fundamental rights of conscience for the supposed good of the State. The State cannot benefit by wrong, and rights given by God are beyond the legitimate power of man to suspend or to cancel.

The Inviolable Sanctuary of the Soul.

The individual citizen does not then resign to society all the rights that he possesses as a free man, as some would have it appear, receiving back only a portion of them as a gift from the State, while nominally retaining in himself a sovereignty that actually is exercised by those who rule in his name. This doctrine, well known to the Fathers of the Republic, was nevertheless rejected by them. The Government of Mexico, by insisting on obedience to a Constitution made without reference to justice by a handful of military rulers, contrary to human rights and never submitted to the people for ratification, insists that the individual citizen has no rights that his Government is

bound to respect; that there are no limits to the powers of government. No doctrine could be more certain than that to sweep out of existence the sturdy self-reliance of a people, to sow discord within and enmity without. The power of the State, coming from God, may be bestowed by the people, but when thus bestowed, it does not and cannot include what is not within the competency of the State to accept. Had God ordained the rule of the State over the soul and conscience, He would have given the State the means to direct conscience and control the operations of the soul, since He gives means to the end. The sanctuary of the soul and of conscience the State cannot invade. It is precisely this that the Government of Mexico seeks to do, and then to justify, before a people whose national ideals are in direct contradiction to the evil spirit of despotism and tyranny that actuates the laws and the rulers now making of Mexico a shocking example of wrong to the whole civilized world. It is plain then that there was no exaggeration in the language of Pope Pius XI when he characterized these laws as "diabolical."

American Recognition of the Rights and Utility of Religion.

Passing now from consideration of the Constitutions themselves, we may, with better informed minds, contrast the laws founded upon them by Mexico and by our own Republic.

American laws recognize the right of the citizen to worship God "according to the dictates of his conscience" and, in order that this freedom may be assured him, religious societies are recognized as corporate legal entities having power to possess what property they need to carry out their mission. Furthermore, that mission is recognized as being, not only religious in root and trunk, but as bearing flowers and fruit in works of education and social welfare. Religious societies may, therefore, own land and upon it erect such buildings as are necessary for their purposes. They may establish, own and direct schools, colleges, universities, asylums, hospitals, and other institutions of education and social welfare. They may, as legal entities, protect their property rights by recourse to due process of law. They may possess endowments for the benefit of these activities and receive bequests. They may have seminaries wherein their clergy are trained and educated.

Over and above all this, property owned by them, when used for purposes of worship, charity or education, almost universally with us is specially exempt from taxation; not only because it is recognized as of utility to the public welfare, but also in order to carry into effect the spirit of the national will which, expressing itself through the Continental Congress, says: "Religion, morality and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."[12] In this connexion the words of our first President are eloquent: "And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."[13]

This condition has obtained since the formation of the Republic. It has worked out for the benefit of the State and of the people. No one now seriously believes that it could be changed. It has become an accepted and highly esteemed part of our national life, because it recognizes the rights of conscience, encourages private initiative in the establishing of useful agencies for learning and charity, promotes peace, contentment and good-will among citizens, encourages the enforcement of wise and good laws as well as the practice of civic virtues, and allows to religion freedom in its own sphere for its teachings and for the cultivation of the spiritual life of the people. It has stood the test of nearly one and a half centuries, and the American people to-day are undoubtedly more than ever convinced of the desirability of its continuance. While with us there is no union of Church and State, nevertheless there is full and frank recognition of the utility of religion to good government and greater contributions to the happiness of the people, the stability of government and the reign of order.

Mexico's Attempt to Destroy Religion.

In contrast with this, according to the present Constitution of Mexico, no religious society may enjoy the right of cor-

[12] Northwest Ordinance, Art. 3.

[13] Farewell Address.

porate legal existence.[14] Officially, there are no Churches in Mexico; for a Church cannot possess anything, lacks the right of petition for redress of grievances, cannot sue or be sued in the civil courts, and in general is entirely without legal standing. Clergymen are disfranchised by the fact of ordination.[15] A Church cannot own the buildings in which its public worship is held.[16] It cannot possess endowments.[17] It cannot take up a collection or a subscription outside the doors of the building used for religious services. That building, however, is owned by the Government, though paid for and supported by the people. The Government merely allows the rightful owner to use it at the good pleasure of state officials.[18] All Churches in Mexico, therefore, have to be supported by collections during the services. Now Churches are mainly supported everywhere by subscriptions accepted apart from the acts of worship themselves. With us, nearly all church building is paid for in this way. This is forbidden in Mexico, not by a mere regulation, but by constitutional enactment.[19]

In order to make this enactment effective, a Church is not allowed to possess houses for its bishops, priests, ministers, teachers or superintendents. Its future may not be provided for, because it cannot have a seminary in which a clergy may be trained to take places made vacant by death or incapacity. The fact that a Church uses a building is considered good ground for holding that it really belongs to that religious body. It may then be seized and confiscated. If a clergyman even rents a home for himself, the law provides that it may be seized on mere suspicion. Relatives of clergymen are threatened with the loss of their own personal property by confiscation on the ground that such property really belongs to a Church, for the law decrees that mere suspicion in such a case is full ground for the presumption that the property is held for the Church.[20] All property devoted by religious bodies to educational or

[14] Constitution of 1917, Art. 130. Law of Nov. 25, 1926, Art. 5.
[15] Const. 1917, Art. 37, § III.
[16] Const. 1917, Art. 27. Law of Nov. 25, 1926, Art. 6.
[17] Const. 1917, Art. 27, § II. Law of June 21, 1926, Art. 21. Law of Nov. 25, 1926, Art. 6.
[18] Const. 1917, Art. 27, § II. Law of June 21, 1926, Art. 22.
[19] Const. 1917, Art. 130. Law of Nov. 25, 1926, Art. 14.
[20] Const. 1917, Art. 27, § II.

charitable purposes is subject to confiscation.[21] In order to make it impossible for a Church to secure a building of any kind, it is provided that, in case of seizure, no trial by jury shall be allowed should its real owner appeal for justice.[22]

Works of Education and Charity Destroyed.

A Church, therefore, cannot own anything, cannot provide for its current expenses, cannot provide for a future clergy. A native clergy is thus made impossible, a fact which ordinarily would throw the burden of the religious care of the people upon strangers. To prevent the possibility of that happening, however, the law provides[23] that no clergyman but a native-born Mexican may officiate in any act of worship; and in consequence foreign clergy have been expelled. Thus the law first makes it impossible for the people to have a native clergy and then impossible to have a foreign clergy; while the Government keeps assuring the world of its liberality and that there is no religious persecution in Mexico.[24]

The effect of such laws is felt in more than the spiritual work of the Church. It is also the ruin of works of education and charity. Religion fosters education. Practically all the great universities of the United States, for example, were founded by religious organizations, except the State universities, and even some of these owe their beginnings to clergymen or to religious bodies, while all owe to them the inspiration that gave them birth. It would be true to say that not one-third of the colleges and universities of the United States would be in existence to-day had it not been for the educational activity of the Churches. Almost every American-born statesman and scholar up to 1840 was educated in schools established under religious auspices. Now the Mexican Constitution provides[25] that no clergyman may teach in a primary school, or

[21] Const. 1917, Art. 27, § III. Law of June 21, 1926, Art. 4.

[22] Law of Nov. 25, 1926. Const. 1917, Art. 130.

[23] Law of June 21, 1926, Art. 1. Law of Nov. 25, 1926, Art. 8. Const. 1917, Art. 130.

[24] *Foreign Affairs* for October 1926. "The Policies of Mexico Today" by Plutarco Elias Calles, page 4. "In conclusion, I wish to lay stress upon the fact that a real religious problem does not exist in Mexico. I mean that there is no such thing as persecution of a religious character against religious creeds or opposition on the part of the government to the dogmas or practices of any religion."

[25] Const. 1917, Art. 3. Law of June 21, 1926, Art. 4.

manage higher schools except on conditions impossible for him to accept. No college under private control may give a degree recognized by the State.[26] All religious teaching Orders have been suppressed[27] and the formation of such Orders made illegal.

Sadder still is the effect of such laws on works of charity, a special field for religious efforts. Churches have always been, and still are, the principal sources of relief for the sick and the poor. More than sixty per cent of the hospital beds in the United States are in religious institutions. To make it certain that Churches will not engage in such corporal works of mercy, the Mexican law confiscates institutions of charity and forbids the existence of any religious band of self-sacrificing men and women devoted to their service. In consequence, Mexico is to-day full of ruined institutions of charity, and its sick and poor are without protectors.

Again, under the Mexican law the religious press is permitted to exist only on condition of giving up its liberty. The laws and even the acts of public officials cannot be criticized by a religious paper under severe penalties, not even by secular papers betraying a religious bias.[28] Several religious papers have already been suppressed, and even certain daily papers of large circulation that were not religious but were at least sympathetic with religion. How far such laws depart from the American ideal is shown by the Virginia Bill of Rights and other similar acts.

The Persecution a Product of New Paganism.

It is scarcely necessary to set down the conclusions that naturally flow from the contrast we have made. They are at once apparent and must convince right-thinking men and women that there can be no relationship between the principles upon which the Mexican Constitution is built, the laws that embody them, the spirit with which it is proposed they shall be enforced, and the principles, laws and spirit that are held sacred by the American people.

[26] Const. 1917, Art. 130. Law of Nov. 25, 1926, Art. 15. Law of June 21, 1926, Art. 4.

[27] Const. 1917, Art. 5. Law of June 21, 1926, Art. 6.

[28] Const. 1917, Art. 130. Law of June 21, 1926, Art. 13. Law of Nov. 25, 1926, Art. 16.

In fact, such laws hark back to paganism. Were they to prevail they would show civil society to have been marching, not in advance, but in a circle; and again arriving, in this our day, at a point from which it started with the dawn of Christianity. Such laws, in reality, embody the pagan plan of government, for they differ from it not at all in effect, but only in manner and form of attaining the result. The ancient pagan gave despotic authority to the State by deifying it in its origin, and often in its rulers and its actions. The founders of Rome were supposed to be children of the gods. Her emperors were saluted as "divine" and altars erected to them. Great men of Greece were honored likewise. Even to this day some earthly rulers receive quasi-divine honors. The legendary benefactor of the ancient tribes of Mexico and Central America is said to have been a white man worshipped as a god.[29] Thus paganism united earthly and divine power in a deified state. The program of this new paganism eliminates the divine so as to leave the earthly in full possession. But the result of both extremes is the same—the slavery of the individual. How far all this is from our convictions as Americans and Christians is immediately apparent.

PART II.

What the Church has Done for Mexico.

A cause that has to be defended before the American people by concealing its underlying motives will not hesitate at having recourse to falsehoods and even to suppressing facts of history. Hence it is no surprise to find charges unproved and unprovable urged against the part played by Catholic missionaries in the task of planting religion and civilization in Mexico. This is all the more easily done because the great majority of the people who read and hear such charges have neither the time nor the leisure to give further attention to them, and, therefore, accept them as undisputed statements of historic facts. In consequence, it is believed by some, and the belief has been encouraged by propaganda efforts of the Mexican Government especially in our colleges, that these missionaries destroyed a superior civilization in Mexico to build on its ruins a national monument to ignorance and superstition. The

[29] Orozco y Berra, Hist. Ant., v. 1, pp. 63-67.

popular mind has been fed with the falsehood that the Church not only gave nothing of value to the Mexican people, but planted amongst them what was harmful; refusing to improve their condition by establishing schools, and meriting their hatred for thus keeping them illiterate and backward for centuries.

THE CHURCH AND THE MEXICAN INDIAN.

Fair and honest consideration of the facts will show the frail foundation upon which such charges are built. There was once, in all probability, a pagan civilization in Mexico superior to the social and political condition of any other part of this hemisphere at the time, possibly excepting Peru; but it had disappeared long before the missionaries set foot on Mexican soil. Its depths we cannot probe. What the missionaries found, however, was not the fantastic Empire of the Aztecs, a creation of the imagination,[30] but a degraded land in which murder and cannibalism [31] had reached the dignity of religious rites. The old civilization, long since passed, had left part of its story preserved in legends and in ruins. The new civilization brought by the Spanish missionaries has its monuments still standing, and its deeds set down in historic writings. Its Laws of the Indies have been pronounced the most just code ever made for the protection of an aboriginal people.[32] If we contrast the condition of the Mexican Indian at the beginning of the nineteenth century with that of his northern neighbor, we see at a glance that the work of the Catholic missionaries was well done. We find even that the work has not failed to show results down to our own day. The praises and honors

[30] José María Luis Mora, Mexico y sus Revoluciones, Paris, 1836, v. 4, p. 2 et seq. Mora explains that the aid of the masses for the revolt could not be enlisted with abstract ideas about independence, so it was necessary to inflame their passions with "fables" about the greatness of the Aztecs and the "barbarity" of the conquest and "three hundred years of slavery."

Hidalgo's rallying cry was defense of King and Religion. Alaman, v. I, p. 379.

[31] Cortés, Third Letter to Charles V. Dead are devoured after battle. Bodies of roasted children found in provisions of enemy.

Las Casas. Brevisima Relación. Dead and prisoners are devoured after battle.

Sahagún. Lib. II, Caps. II, XX, XXI, XXXII. Durán. Cap. LXXXI. Mendieta. Lib. II, Cap. XVI. Motolinia. Caps. 17, 19, 27. Pomar. Relación. p. 17. Recopilación de Indias. 1-1-7. (Law forbidding cannibalism).

[32] Lummis, Awakening of a Nation, Introduction.

showered on Juarez, for example, are not undeserved so far as his intelligence and ability are concerned; but these praises and honors are reflected back to the Church that he persecuted, the Church that had made a Juarez possible. Such an Indian as Juarez would be a wonder here, but he was no wonder in Mexico where great men came out of the Indian population, and are still coming out of it, because the Church, before her work was hampered and injured, had laid the foundation. Miguel de Cabrera was Mexico's greatest painter, but an Indian. Panduro and Velazquez were worthy of a place in the same hall of Indian fame. Altamirano was at once a great orator, novelist, poet and journalist, but likewise an Indian. Juan Estaban, a simple lay brother of the Society of Jesus, was so great as a primary teacher that families of Spain sent children across the ocean to secure for them the foundation of this Indian's original and most effective methods of instruction. Among orators, an Indian Bishop, Nicolas del Puerto, holds a place of distinction. In the realms of profound philosophy the world has produced few greater than Archbishop Munguía of Michoacan. Francisco Pascual García was a great lawyer; Ignacio Ramirez a distinguished journalist; Rodriguez Gavan a fine poet as well as a journalist; Bartolomé de Alba a winning and solid preacher; Diego Adriano and Agustín de la Fuente were expert printers; Adriano de Tlaltelolco, a latinist as well. All these were Indians, as were the historians Ixtlilxochitl and Valeriano. Rincón wrote the best grammar in the Aztec tongue. He was, like De Alba, himself a descendant of the Kings of Texcoco. A bibliography of the books written by Mexicans before the First Revolution fills many large volumes and in it the Indian has no small place. To whom the credit? To the Church which the Mexican Government informs the world gave nothing to its country.

Educational Progress Under the Church in Mexico.

Baron Von Humboldt testified thus of the Mexico he visited: "No city of the new continent, without even excepting those of the United States, can display such great and solid scientific establishments, as the capital of Mexico."[33] Why, then, did

[33] Political Essay on The Kingdom of New Spain. Translated from the original French by John Black, New York, 1811. v. 1, p. 159. "The capital and several other cities have scientific establishments which will bear a comparison with those of Europe." p. 139.

Mexico advance to such a high place from the depths of savagery, there stop and begin to retrograde, while the United States went on and climbed to her present eminence? Ask that question of the closed university, the suppressed colleges, the empty schools, the confiscated monasteries and convents, students scattered in other lands, the muzzled press, the Laws of Reform, the sword, the gun, the violated ballot-box. One of these alone might have the power only to whisper the answer, but together they shout it so that the whole world may hear. It is an eloquent testimony to the wonderful work of the persecuted Church that to her, and to her alone, the credit is due that, at the beginning of the nineteenth century, Mexico had proportionally more colleges and more students in them, as well as less illiteracy, than even Great Britain, a testimony given her by a writer in a recent number of a London magazine.[34]

That fine picture fades and is replaced by one of sadness when, more than a century ago, Mexico's internal troubles began. In two generations, she had lost what three centuries of peace and cultivation had won for her; her churches seized; her wealth, formerly dedicated to education and social welfare, turned over to the looter. The worst elements rose to power and for them power was merely the road to riches. The subversive Jacobin doctrines, an evil legacy carried like a taint in the blood from generation to generation, yet prevail; but the buildings of the Church, monuments of education and social betterment, still stand, changed, alas, to other and often ignoble uses. Solidly, often beautifully constructed, many remain as barracks, prisons, hotels and offices. To Mexico goes the glory of the first book, the first printing-press, the first school, the first college and the first university in the New World,[35] and to Mexico's Catholic missionaries should go her gratitude for these distinctions. To the evil philosophy of the Red Terror goes only the sad credit for a century of destruction. A French writer in social science said that "Private initiative

[34] The *Month*, Oct. 1926, "Church and State in Mexico."

[35] Icazbalceta. Bibliografia Mexicana del Siglo XVI. p. xvi. First Printing Press 1536. First Book, La Escala Espiritual, 1537. First School, 1522. (Justo Sierra, Mexico—Its Social Evolution, p. 478.) First College, 1533 (Cuevas, Historia de la Iglesia Mexicana, v. 1, p. 386.) First University, 1553. (Cavo, Tres Siglos, Lib. IV, 12.)

begins where the intervention of power ends." In Mexico it is proposed never to permit it to begin since the power of the State is to have no end. Yet the State owes all its progress and success to the individual. All advance in education, for example, such as the science of pedagogy, the planning of methods, the proper division of studies, the balanced curriculum, are the contributions of individuals. Surely these neo-Jacobins must see the force of the words of a French writer who said of people under such a regime, that they "judged liberty to lie in restricting the liberty of others."

The Wealth of the Church in Mexico.

The charge that the Church accumulated an undue proportion of the land of Mexico and gathered to herself vast estates as well as money, on examination has been found to be a gross exaggeration. When the facts are examined in the cold light of history, and the actual figures are given to show of what this wealth consisted, the charge falls to the ground, for the so-called wealth of the Church was chiefly in the endowments of Mexican education and works of social welfare. Little land was owned by the Church,[36] and in part only did even the wealth gathered for the endowments of education and social welfare come from the gifts of the people during a period covering three centuries in one of the richest countries in the world; for these endowments represented also the labor and self-sacrifice of thousands of religious men and women, working for nothing but their bread and raiment. The greater part

[36] Humboldt. Political Essay on the Kingdom of New Spain. New York, 1811, v. 1, p. 174. "The lands of the Mexican clergy (bienes raices) do not exceed the value of 12 or 15 millions of francs." ($2,285,714.28 to $2,857,152.85)

Colección Dávalos. v. 2, Doc. 361. Abad y Queipo says: "Mas: la poca propiedad de la iglesia y clero de America no consiste en posessiones." And in Doc. 363. "El valor de los bienes de estos piadosos destinos (capellanias y obras pias) se puede estimar prudencialmente en dos y medio ó tres milliones de pesos."

Mora, (Obras Sueltas. v. 1. p. 372), quotes a report made by the Minister for Ecclesiastical Affairs, 1833, showing 129 farms and 3,331 city properties belonging to the religious orders of both sexes. The total income from these properties is given respectively as $147,047 and $631,762. The members of these orders according to that same report numbered 3,160. Mora's estimate of Church wealth (minus its fictitious values) totals less than $120,000,000.

Duarte, Curiosidades Historicas, p. 82, lists 861 farms and 22,649 city properties valued at $184,614,000. Various colleges and hospitals, even the Guild of Silversmiths, appear as owners.

See also note 41.

of the wealth was, as we have stated, not that of the Church but of the country's educational and charitable agencies, and the amount itself has been greatly exaggerated for the purpose of propaganda.

When figures revealing the actual extent of these endowments are shown, and when they are contrasted with like endowments for educational and social welfare institutions here in the United States, it is plain that the charge that they constituted an undue part of the wealth of Mexico is not well founded. Three American universities[37] alone have endowments greater than all the educational and charitable institutions under the care of the religious Orders of Mexico. A certain single non-Catholic religious denomination here, and that not the largest, has far more invested funds than the Catholic Church in Mexico possessed, with all her works of education and charity, at the period of her greatest prosperity.[38] That particular denomination in this country to-day

[37] World Almanac, 1926, p. 392.

Harvard	$69,689,840
Columbia	57,456,803
Chicago	31,992,620
	$159,139,263

165 institutions possess $794,231,462 in endowments of $1,000,000 or more.

[38] The Baptists are referred to for purposes of comparison, because the number of their communicants in 1916 happens nearly to equal the number of **Mexicans in 1810. The comparison is as follows:**

	Baptists (a)	Mexicans
Population	6,107,686	6,122,354 (b)
Churches	51,248	10,112 (c)
Clergy	36,926	7,341 (b)
Unproductive property	$173,705,800	$52,331,894 (d)
Productive property	$98,453,844	$64,073,180 (e)
Income	$43,055,007	$5,682,153 (f)
Total values	$272,159,644	$116,405,074 (g)

(a) Baptist Year Book 1916.

(b) 1810—Navarro y Noriega. Memoria, in Boletín de la Soc. de G. y E. 2a Ep., v. 1, p. 281. Based on census of 1793 and Humboldt 1803.

(c) Romero, Mexico and the U. S. p. 97.

(d) Mora, Obras Sueltas, v. 1, p. 372. Citing report of Minister for Eccl. Affairs 1833, including conventual establishments, valued at $21,300,000.

(e) Ibid. less his fictitious values; for example: Dr. Mora assumes $600.00 as the income of each parish priest, multiplies this by 20, and charges the product to capital.

(f) Ibid. less his fictitious values: and includes the tithes for 1829 amounting to $2,341,152. Does not include alms or fees.

(g) Ibid. less his fictitious values.

has twenty times the number of clergy, in proportion to its membership, and five times the number of church buildings.[39] Moreover, the history of the rise and development of educational and social welfare endowments here is almost identical with those in Mexico, at least in so far as religious motives entered into the effort. The whole foundation of popular and higher education in the United States was built by the religious denominations that had found a place in American life, as we already pointed out; so that if we took from American life all the educational and social welfare values that these pioneers put in it, we would have to-day less than half our present equipment. But here in the United States zeal began and encouragement builded; while Mexico's "patriots" destroyed and ate up her own substance and sold her birthright as, one by one, her schools were closed, her teachers driven out, and her welfare institutions turned over to other uses. Many of these were sold at nominal prices to enrich the families of the revolutionists.[40] Those that stand to-day are monuments to a zeal and devotion that promised great things for the Mexican people, but which is now fast becoming a memory of a light that once astonished by its brilliancy and power; for the early progress of Mexico under the care of its missionaries was the admiration of the world. But figures speak louder than words. The highest estimate of the wealth of the Church in Mexico ever offered even by her enemies was $250,000,000, including

Including his fictitious values, Mora's figures show $181,116,754 total values and $7,456,593 total income.

According to Abad y Queipo the funds held in trust by the secular and regular clergy (1807) totaled $44,500,000. Representación. Colección Dávalos. v. 2, Doc. 263.

Mora estimates them to amount to $80,000,000. Mexico y sus Revoluciones, v. 1, p. 121. But in his Obras Sueltas, v. 1, p. 372, he follows Bishop Abad y Queipo ($44,500,000).

These funds were known as "capellanias y obras pias." Their disposition is indicated by $256,000 of "capellanias" and $220,630 of "obras pias" being listed with the funds belonging to the girls' college of San Ignacio in Mexico City. Boletín, etc., 3a Epoca, v. 5, p. 652.

[39] This is based on the present population of Mexico, 14,234,709 (Census 1921; World Almanac, 1926) and the present number of priests, which is about 4,000.

[40] Monjardín. Ocurso, etc. Mexico; Murguia Imprenta; 1862. This is an account of a lawsuit in which it is shown that a certain citizen purchased 50 confiscated properties, valued at $525,528 (in 1859 at $587,419), for $1,832.40 in cash, and government due bills that had cost him $40,077.90.

Romero, Mexico and the United States, p. 363. "The Church property . . . was sold . . . at a nominal price, payable partially in national bonds then selling at . . . about five per cent of their face value."

all the endowments. Without such educational and social welfare endowments, the property devoted to religion in the United States is estimated by the Federal Trade Commission at $2,820,220,000. With the endowments, it is estimated at seven billions of dollars. Proportionately the Mexican figure might well be one-fourth of the American. It was actually not even one-tenth. When it was confiscated the Government realized far less than half of its estimated value.[41]

The history of the decline of education in Mexico begins with the expulsion of the Jesuits in 1767. Shortly after came the debacle that has been going on ever since. There were few to take the place of the old teachers. College after college had to be given up, most of them closed by the predecessors of President Calles. Gomez Farias closed the University of Mexico, the first University on this continent, in 1833. Reopened by Catholics, it was closed again by Comonfort in 1857. Again reopened one year later, Juarez closed it in 1861. The Liberal Cabinet of the weak Maximilian put an end to it in 1865. Later it descended to about the grade of a high school and, with some exceptions in certain departments, it has scarcely more than that rank to-day.

The Church and the Poor in Mexico.

Bitter indeed was the lot of the people who had to witness, not only the confiscation of the educational and charitable foundations that were their own in every sense of the word, but to see, in the sweeping away of their endowments, the rise of usury and the exploitation of poverty in order to increase the wealth of a new moneyed class that revolution had made. The endowments of the Church institutions were almost exclusively invested in the development of Mexico's great agricultural resources at low rates of interest. The revenues from these investments went to the support of the country's educational and charitable institutions, the schools, the colleges, the orphan asylums, the homes for the aged and the hospitals. The investments themselves increased agricultural and industrial prosperity, even as the returns furthered intellectual and social progress. The very profession of the churchman made

[41] In April, 1866, the office reported a total of $62,365,516.41 of confiscated values. Boletín de la Sociedad de Geografia y Estadistica, 2a Epoca, v. 2, p. 388.

of his debtors his friends. But let an enemy tell the tale. We take it from a speech on the subject by Juan A. Mateos in the Mexican Chamber of Deputies, delivered on October 20th, 1893. "In the days of the old regime, when the clergy possessed a great number of city and country properties, year after year went by without the shameful evictions to which so many families are the victims to-day. The sordid avarice of the landlords of to-day has no compassion in contrast to the clergy who, animated by a spirit truly Christian, overlooked and excused. The Church loaned its capital at a low rate of interest, 4%, 5%, or 6% which was called the legal rate, a rate unknown to-day. Very rarely was a foreclosure notice published against a property pledged for a loan from these funds. For this reason I proposed, at the time of their confiscation, that a bank for the poor be established from the millions of the clergy, but my voice was drowned in the passions of the revolution. Because of this, the selfish interests and exactions of to-day have left homeless the many families who formerly enjoyed the tolerance and charity of the clergy." It was the revolutionary leader, President Juarez, who repealed the laws against usury by his decree of March 15, 1861. The work done for the people by this use of endowments practically constituted a land bank for the Mexican agriculturalists.[42] Only a few years ago our own Government had to found such a bank in the United States for the relief of the farmers.

The Church and Social Uplift in Mexico.

The charge has been made that the Church in Mexico had no definite program of social action, that her attitude has been one of opposition. The record of Catholic Spain in this respect toward Mexico was such as to justify the statement by a recognized authority on the history of the Mexican people that: "No other nation has founded so extensively such beneficences in the colonies."[43] The Church was the first organization in Mexico to devote herself to the solving of the social question.

[42] Mora, Mexico sus Revoluciones, v. 1, p. 121.
Ramos Arizpe. In Boletín de la Soc. de G. y E. Primera Ep., v. 1, p. 137.
José Guadalupe Romero. Boletín de la Soc. de G. y E. Segunda Ep. v. 3, p. 556.
Matias Romero, Mexico and the U. S., p. 96.
Bustamante, Supplemento á Los Tres Siglos de Mexico, § 63.

[43] Lummis, The Awakening of a Nation.

But for sixty and more years she has not been free; yet, even before the revolution of 1910-11 broke out, she had already a program of social action, progressive, advanced and comprehensive, free of the spirit of caste, and not leading to turbulence and to unjust confiscation. This program of the Church was one of loyalty to the people of Mexico, generous, disinterested, and inspired by no political passion.

As early as 1903, Catholic delegates in the National Congress of Mexico introduced bills providing for the creation of rural cooperative banks. That year a Mexican Catholic Convention was held in the city of Puebla, and, among other problems, it discussed those of labor unions, of the Indians and of industrial education. Similar Congresses were held in succeeding years. In that of 1906, no less than twenty-nine reports were presented covering distinct phases of social action in which the Church was at that time engaged in Mexico. At the Congress held in 1909, in the city of Oaxaca, practically the entire time of the Congress was devoted to the discussion of the Indian problem.[44]

It was a group of Catholic delegates to the Congress of Mexico that introduced bills giving legal status to labor unions, providing for Sunday rest, and a Workmen's Compensation Act. In the State of Jalisco, where in 1912 the Catholic members constituted a majority in the State Legislature, statutes were enacted protecting the property rights of wives and children, protecting the rights of minorities and granting a legal status to labor syndicates. One needs but read Catholic publications of that time to know with what zeal the Catholic people and the Catholic clergy of Mexico were devoting themselves to social questions in that country when their action was free. In March, 1913, the National Catholic Party, assembled in Guadalajara, discussed a program which included such points as municipal autonomy, the land problems, rural cooperative banks, and the property rights of wives and children; the mere enumeration of which shows how far not only the Party, but the Catholic people of Mexico, had advanced in the solution of the social problems of that day. The Catholic Labor Unions of Mexico, at their convention held in 1913 in the city of Zamora, adopted resolutions demanding every just

[44] Policy of the Catholic Church in Mexico, 1925, p. 3.

thing contained in Article 123 of the Constitution of Queretaro and even went further than this Article in the protection of working-men's rights.[45]

It would not be hard, but for limitations of space, to enlarge on the story of the effort of the Church along social lines to better the condition of the people; and, at the same time, to insist that the Catholics of Mexico have never failed to contribute their best to all the demands made on them for intelligent, patriotic action.

The Church and Politics in Mexico.

The charge that comes easiest to the tongue or pen of the Mexican politician is that the Church interfered in politics. The answer is even easier to give than the charge was to make, for no one ever tries to offer proofs that it is true. It is taken for granted that it will be believed without proofs. When and how was the Mexican Church in politics? If the charge refers to Spanish times, it is true that men like Bishop Las Casas, to whose memory revolutionary Mexico has recently erected a public monument, were in "politics" to the extent of fighting the Spanish officials in the colony, even to the foot of the throne of the King, to secure justice and education for the Indian. It is true also to the extent that, because of a none too ideal union of Church and State in those times, the latter often went beyond its rights granted under the Concordat, to encroach upon those of the Church, and was for that rebuked and opposed. It is true again to the extent that individuals sometimes sought to use the union for their own self-aggrandizement. It is true in no other way.

If the charge refers to the early revolutionary times, it is true to the extent that priests led the fight against Spain, but that the Church condemned them for deserting their spiritual activities to mix in the only kind of politics men then understood—warfare.[46] It is true to the extent that the Bishops tried to preserve religious rights against the assaults of the revolutionists of the day. It is true in no other way.

[45] Policy of the Catholic Church in Mexico, 1925, pp. 4-5-6-7-8.

[46] One hundred and fifty-five clergymen are listed in Através de los Siglos, v. 3, p. 775, as taking an active part in the revolution of 1810-21.

Hidalgo and his followers were condemned in proclamation issued by Bishop-elect of Michoacan, Abad y Queipo, Sept. 24, 1810. Colección Dávalos, v. 2, Doc. 44.

If the charge refers to more recent revolutionary history, it is true that the Church is the only defender the country could find against assaults by communists and atheists on civil, political and religious liberties. It is not true that the Church engaged in merely partisan politics. The Catholic Party of Madero's day was a party of laymen organized to win for Mexico by constitutional means a more just and equitable code of laws. Madero welcomed it as "the first fruits of my revolution." To this extent, and not to any other, Catholics, not the Church, were in politics. What of it? Does not the democratic state proclaim the legitimacy of constitutional methods to redress grievances? If that method is wrong, then we Americans do not understand democracy. And if these grievances, by the deed of the enemies of religion, lie in the realm of religious rights, are the friends of religion forbidden by that fact to work for their redress, because by so doing they would be mixing in politics?

The Church and State in Mexico.

The statement of the Government of Mexico that it is now only trying to dissolve a union between Church and State, and that the Church is seeking temporal power, finds an obvious answer in the history of the Mexican nation. There has been no union of Church and State in Mexico since 1857. Even before that, however, when in 1821, a revolutionary Mexican Government desired to retain some part of the union in the ancient right of "patronage", formerly enjoyed by the Spanish Crown, so as to have the appointment of bishops in its hands, it was met with a refusal from the Archbishop of Mexico. When the demand was made the following year it was again rejected, this time by the whole body of the Episcopate.[47]

The Constitution of 1857 declared the union of Church and State to be dissolved.[48] That instrument, however, recognized the Church as a legal, though separate, entity. According to the "liberal" doctrine then in vogue, no "legal person" was such by its own inherent right, and became so only by grant

[47] Concilio III Mexicano, p. 569.
Succeeding governments attempted to arrange for, or to assert, the right to appoint the Bishops and priests, until in 1857 when the constitution declared the separation of Church and State and the policy of expropriation was adopted.

[48] Art. 3.

of the State, which by a legal fiction created it. What the State makes, however, it can unmake, and this the Constitution of 1917, by a logical conclusion from a false premise, attempted to do. It recognizes[49] "no juridical personality in the religious institutions known as churches," thus depriving them of any legal protection against the encroachments of tyrants, whose real and often expressed purpose in Mexico was and is, not to separate the Church from the State but to subject the Church to the control of the State.[50] The Church in Mexico, on the other hand, is not asking for the union of Church and State to be restored, but for the American system of freedom of religion to be introduced. This may easily be learned from the words[51] of the Mexican Bishops addressed to the legislature: "What is it that we petition? Not tolerance, not complacency, much less privileges or favors. We demand liberty and we demand nothing but liberty, we demand liberty for all religions. . . . A regime of restrictions against religion is the denial of liberty."

SLANDERS AGAINST THE CLERGY IN MEXICO.

Equal in falsehood with the slander against the Church in reference to education and wealth is that concerning extortion on the part of the Mexican clergy.[52] Those who have seen the poverty in which the clergy of our generation have lived need no proof drawn from statistics to know that they have been slandered. It suffices to say for those of other days that the total offerings collected in the churches by the Mexican clergy never represented a donation of even as much as one peso from each member of the flock per year. Offerings on the occasions of baptisms and marriages are smaller than those made to

[49] Art. 130.

[50] Law of Nov. 25, 1926, Art. 1.

[51] Sept. 7, 1926.

[52] The Indians were exempt from the payment of the tithing during the colonial period. (Alaman, v. 1, p. 23.) On the other classes only the tithing and first fruits were obligatory, anything else being voluntary. (Concilio III Mexicano Lib. III. Tit. XII. § III.) The fees which the parish priests were permitted to receive were fixed; those accepting more were fined double the excess. Marriages in the parish church occasioned no offering. The customary offering for baptism was one peso. Burials five to twelve pesos. For Indians the customary offerings were one half those expected from the Spaniards. (Arancel, 1767.)

clergymen in the United States.[53] Works of education and charity have been supported chiefly by those whose means enabled them to be generous, as in our own country. The poor paid nothing but the copper dropped into a collection basket on Sunday. In Spanish times it is quite true that the revenues of the bishops were often large,[54] but it is also quite true to say that the surplus was spent on the great institutions to which we have already referred. Indeed, the building of hospitals and orphanages seems to have been the favorite work of many bishops, who paid for them out of the revenues not needed for the support of their households and the cost of managing their large dioceses.[55] The hospitals in particular were the best that the times knew and superior to those of Europe. Some of those still standing are considered models for such a climate as that of Mexico, even at this day. Notable amongst such wonderful buildings is one in Guadalajara which is still visited by physicians, even from the United States, to study its construction and its plans for the care of patients; yet it is three centuries old and the gift of a bishop. Where the revenue of Bishop Zumárraga went is indicated by one of his letters[56] to the King of Spain written in 1537: "That which occupies my

[53] The *Churchman*, a Protestant Episcopal publication, in an editorial, February 6, 1915, quoted William Watson (a non-Catholic, who had lived some eight years in Puebla, Oaxaca, Quadalajara, and Mexico), on offerings as follows: Baptisms, 33 to 69 cents; marriages, $2.50 to $3.00; and nothing for baptisms and marriages during missions.

[54] Humboldt (Political Essay on the Kingdom of New Spain, New York, 1811, v. 1, p. 173), gives the revenues of the Bishops as follows: Mexico 130,000 double piastres (evidently pesos or dollars); Puebla 110,000; Valladolid 100,000; Guadalajara 90,000; Durango 35,000; Monterey 30,000; Yucatan 20,000; Oaxaca 18,000; and Sonora 6,000. The last was from the government treasury.

The tithing for the twenty-year period 1771-1789 averaged $1,584,048.00 per year according to a tabulation given by Humboldt (Political Essay on the Kingdom of New Spain, 1882 edition, v. 3, p. 96). The tithing was divided as follows: one-fourth to the Bishop, one-fourth to the Cathedral Chapter; the remaining half was divided into nine parts, of which two-ninths went to the King, three-ninths to the cathedral building fund and hospital, and four-ninths to the parish priests. (Recopilación de Indias, Lib. I, Tit. XVI, Ley XXIII.)

[55] It was customary for the Bishops to devote any surplus to works of public benefit. This accounts for the numerous schools and hospitals founded by them. The San Andres hospital is an example. It was founded in 1779, by Archbishop Haro who secured the building, which had been a Jesuit college, from the government. He equipped it with 400 beds, all endowed. By February 1790 his donations had totaled $459,586. The hospital's funds amounted to $1,454,657. Some of the properties belonging to it appear in the list of the confiscated properties referred to in note 40.

[56] Zumárraga. Estudio Biografico. Garcia Icazbalceta, p. 215.

thoughts, to which my will is most inclined and my small forces strive, is that in this city and in every diocese there should be a college for Indian boys learning grammar at least, and a great establishment with rooms for a large number of the daughters of the Indians." Before his death the Bishop had seen to it that a goodly part of his wish was made a reality. Nor should we pass without attention the letter of Geronimo Lopez to the King in which, as early as 1541, he complained against the Church because her clergy had taught the Indians too faithfully, even to the point of making them excellent writers and expert latinists.[57]

It must be remembered that the Bishops were the responsible trustees of funds for works other than those of the parishes and missions. In their zeal for progress, however, they often went far afield to make Mexico a progressive nation, for we find them building public roads and even aqueducts.[58] If the poor of Mexico have been systematically robbed by the extortion of their clergy, surely it will be hard to explain a devotion on their part to the Church and to their pastors which not even rigid censorship succeeds in concealing from those who to-day read what is happening in Mexico.

The Church Turns to Prayer not Arms.

Even Catholics have asked why the Church in Mexico does not use its undoubted power to bring this persecution to a speedy end and take measures to prevent its recurrence, since it is admitted that the overwhelming majority of the Mexican people are of its fold. They forget that there are but two human means to that end: the ballot and the sword. The first is hopeless in Mexico, because there the ballot is not respected and governments are unaffected by it. Few citizens use it, because their votes are counted only when they favor the ruling powers or when these powers, for effect or deception, are willing to admit the existence of a small minority. An outstanding proof of this is found in the rejection, by a vote of every member save one, of the petition for relief addressed by the Mexican Bishops to the Congress, though the petition was

[57] Colección de Documentos para la Historia de Mexico. Garcia Icazbalceta, v. 1, p. 148.

[58] Aqueduct at Durango 1728. Gaceta of April, 1728.
Aqueduct at Valladolid (Morelia) 1788. Bol. etc. 3a. Ep. v. 1, p. 627.

supported by the people. Congress, Senate and Courts do the bidding of the President; and this condition has been the rule and not the exception since "Liberty" came to Mexico by force of arms. It will continue to be the rule while that kind of "Liberty" stays. Ballots are less powerful than bullets when they are the playthings of tyranny.

The second human remedy is equally hopeless, for Christian principles forbid the Church founded by the Prince of Peace to take up the sword or rely upon such carnal weapons as the inflamed passions of men would select. If the Church has learned many things in her life of two thousand years the principal lesson came from the patience of her Divine Founder. She is not fated to die, but she has learned how to suffer. With Him she will be crucified but with Him also she will rise. The weapons of men are not for her. But, if these human weapons the Church will not use, she has one that well fits her hand, armored as it is in justice and in truth. She has prayer. Never in the history of the trials of the Church in Mexico has that weapon been so firmly held as now, thanks to the paternal counsels of the Sovereign Pontiff. Because of these, no longer does the quivering voice of the afflicted Church of Mexico rise alone to the Comforter. From end to end of the earth the answer to the appeal of Pius goes upward to the throne of God. The hatred of men may spurn it. The malice of men may curse it. The unbelief of men may mock it. But its hope is in a Promise and its power is in a Faith.

This is No Appeal for Political Intervention or Action of Any Sort.

What, therefore, we have written is no call on the faithful here or elsewhere to purely human action. It is no interposition of our influence either as Bishops or as citizens to reach those who possess political power anywhere on earth, and least of all in our own country, to the end that they should intervene with armed force in the internal affairs of Mexico for the protection of the Church. Our duty is done when, by telling the story, defending the truth and emphasizing the principles, we sound a warning to Christian civilization that its foundations are again being attacked and undermined. For the rest, God will bring His will to pass in His own good time

and in His own good way. Mexico will be saved for her mission whatever it may be. That this mission is now to give a great example of Christian patience and to demonstrate the force of faith undaunted, we may well believe. For the future we may take confidence from the examples of other nations that went through the same fiery furnace of persecution and emerged, triumphantly prepared for great things. The Mexican nation once proved its inherent worth by its rapid advancement in Christian civilization. For the days of De Gante and Zumárraga, Las Casas and Motolinia, as well as those of Junipero Serra, who carried the work of the missionaries into what is now our own land, Mexico has no need to offer apology.

MEXICO'S DEBT TO THE CHURCH.

For the sad days of decline, the Church, forbidden by law to teach and robbed of the means to carry on her mission of enlightenment, has only to show her chains, and say to her enemies: "You blame me for poverty, yet you took from me the endowments for my hospitals, my orphanages, my countless works of mercy. You blame me for ignorance, yet you closed my schools, and stole my colleges, the first to light the torch of learning on this continent. You say that I have added nothing to science and art, but you destroyed the art I brought with me and developed, burned my books and scattered the results of my labor for science to the four winds of heaven. You blame me for lawlessness, yet you destroyed my missions among a peaceful and thriving Indian population, and gave to them, in place of Christ's Gospel, the thirty pieces of silver with which you bribed them to murder their fellows. You took the cross out of their hands to replace it with a torch and a gun. Show me one good thing in Mexico I did not give you. Show me one genius for whom I was not responsible. Show me one step toward the light that I did not help you make. Take out of your country all that I have put in, and see what remains. You may thrust me out, exile my bishops, murder my priests, again steal my schools and desecrate my sanctuaries, but you can not blot out history, you can not erase the mark I made on you—not in a century of centuries."

"For My Name's Sake".

If the gaining of the whole world does not recompense the individual for the loss of his soul, what then shall it profit a nation? There was a soul in Mexico, a spirit manifesting its presence by the impulse that sent her missionaries of civilization along a way unmarked, save for the print of their sandals, but now the great Royal Road of California—the Camino Real. It was a spirit that, building on its faith and its inspiration, left monuments to tell Mexico's story in the old missions of Texas, Arizona, New Mexico and along the shores of the Pacific from San Diego to San Francisco. For us of the North, these buildings, landmarks of the first Christian missions within our borders, beacons of the light of religion and civilization on our soil, fonts and fertile sources of a distinctive literature touched and tinted with colors and values all its own, are treasures honored as a rich legacy, noble and ennobling. The old records speak in the Spanish tongue to tell us that it was not really Spain but Mexico that sent the Padres to the North. Their Castilian speech is passing; nor are there left many descendants of the brave souls who came with them to write the first chapter, the chapter of beauty, into the history of our California. But the memories are not dead, nor has the trail been lost that was marked by the discoverers who gave to the Far Western country the first martyrs as well as the first teachers in all our nation. Through them we share in the glory of the initial gesture of Christian civilization on this continent. We have not denied, nor shall we deny, our debt to Mexico for this. Already it has been acknowledged by voices which, if they do not all sing the old hymns, yet do all understand something of the message of the singers; if they do not all worship at the old altars, yet do all hold sacred the spots upon which the Padres built them, and give to the new cities that grew around them the old names, to keep for the great West its traditions, its character and its charm. If the mother should forget what the sons and daughters love, shall not these sons and daughters take shame instead of glory from her? For you of our own flock in this happy land, where the rights of conscience are recognized and upheld by the laws, and respected by the people, we re-echo the appeal of Our Holy Father, Pope Pius XI., and ask the charity of your prayers—a memento in

the daily masses of the priests, and a remembrance in the daily devotions of the faithful—for your afflicted brethren in Mexico, recalling to you words of Our Lord to show that your practical sympathy thus expressed will be pleasing in His sight: "*Blessed are they that suffer persecution for justice' sake: for theirs is the Kingdom of Heaven.*" [59]

To the Bishops, the Clergy and the Faithful of Mexico we inscribe this defense of their history and their rights, not alone as a duty to the faith we hold in common, but as a testimony to their fortitude under trial and to the justice they preach in their dignified and legitimate demands. We bid them be of good cheer, for to Mexico in affliction may the significant words of the Master to the Apostle of the Gentiles be once more applied: "*This man is to Me a vessel of election, to carry My name before the Gentiles, and Kings, and the children of Israel. For I will show him how great things he must suffer for My name's sake.*" [60]

Given, this Twelfth Day of December, in the Year of our Lord, MCMXXVI, Feast of our Lady of Guadalupe.

[59] Matthew v. 10.
[60] Acts. ix, 15-16.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

SACRED CONGREGATION OF THE COUNCIL answers two questions concerning the interference of ecclesiastics in politics.

SACRED CONGREGATION OF RELIGIOUS declines to extend the faculty to use the "consecratio Virginum" in the case of women who do not take the religious vows.

SACRED CONGREGATION OF RITES (1) publishes some additions that are to be made to the Roman Martyrology; (2) gives list of indulgences that may be gained on the occasion of the solemn annual renewal of the dedication of mankind to the Sacred Heart of Jesus.

PONTIFICAL BIBLICAL COMMISSION sets forth some regulations for the acquiring of academic degrees in Sacred Scripture.

PONTIFICAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF THE CODE OF CANON LAW decides three difficulties —(1) regarding Confraternities of the Most Blessed Sacrament, (2) about stipends for funerals; (3) regarding public exposition of the Blessed Sacrament.

ROMAN CURIA announces officially some recent Pontifical appointments.

MARYKNOLL MISSION LETTERS.

China, for a white man, is a country full of opportunities. One of these is his chance to learn patience: patience at home, and patience when traveling, even if the trip be only twenty miles.

In the good old U. S. A., you look up a time-table, get the train of your choice, read a chapter in a book, or a paper, and either is hardly finished when you have already covered the twenty miles.

Not so in this part of the world, where only those who are more ahead of their time than others have so much as seen a picture of a train. For the rest, trains are things unheard of. When last year, for the first time, a few old Fords began traveling back and forth on a newly made thirty-mile road between Kochow and Fachow, the ordinary road seemed as great an invention to those people as did the Fords.

In this section, therefore, of old, old China, there is the one sole road that leads to Fachow. For all other trips you must engage a chair and be carried by two coolies over narrow foot-paths, through endless stretches of fields, and over mountains. Now, if things were as we would naturally picture them, you would when ready, pack a grip, send for chair and coolies, and off you'd be. But this is China, where nothing goes in a hurry save your equanimity, if you are not careful.

A coolie-boss is sent for the day before. He shows up after a due interval. You must first talk price with him, which process takes fifteen minutes or more. Finally an agreement is made. So far, so good. Some time later come the coolies who must do the carrying. These coolies wish to see you, to calculate your weight, and if you are somewhat of the plump type they are apt to tell you, as one of them did on seeing me, "Oh! no can do, no can do; have sore foot; too heavy; no can do". He cannot be talked into the bargain and leaves you looking for another coolie, whom you cannot find. So there you are.

Meantime, the day has passed, the house door is locked, and you are in bed, trying to forget the whole world of coolies. Then, about half-past ten, there comes a beating on the door and all is great excitement. Another coolie has showed up, and wishes you to come down to give him a dollar. The poor man gets a dollar in advance, as is the custom, and he promises to have the chair ready at five o'clock the next morning.

You arise at three, say Mass, and after a short thanksgiving and a little breakfast, climb the chair to ride on the shoulders of two coolies; entirely safe, it would seem. Surely no danger on *this* train of a mix-up in a wreck, nor any fear of a smash-up by a careless driver. Indeed, as the journey begins, it seems a pleasant way of travel. The morning air is cool and fine for a smoke, the sun is not noticed except for its good looks

on the horizon, the coolies are fresh, so their burden appears light to them and the chair seems a throne of comfort. But all of these conditions undergo a rapid change and, about noon, the transformation is complete.

The sun cannot now be ignored, as it stands straight above, and diffuses an intense heat. In the shade, the atmosphere and whatever little wind there is are warm. In addition to this, you have the feeling that the earth and all things you pass by, are overheated, and breathe out to you the surplus of their heat. Even the coolies, who are used to this, have lost their pep, though but half the distance has been covered. And the chair! To link the idea of chair with comfort is now quite incompatible.

Toward six o'clock, you look for the end of the journey. It is getting dark. There is thunder in the air and it is raining. You are passing through the rice fields on paths a foot wide, uneven, and slippery with the rain. The fields are generally a foot lower than the paths. But occasionally, on one or the other side, they are from twelve to fifteen feet lower. It is quite easy to take a fall and meet with an accident, after all. The coolies try one careful step after another and, in spite of their precautions, they sink knee-deep here, slip there, and fall once in a while.

They get up, congratulating themselves that they have not fallen on the dangerous side, and go on again, feeling their way, for now it is pitch-dark. No lantern nor light anywhere. After half an hour in the dark, you wonder whether the coolies will actually find the way through. But they keep going and another half hour under these conditions passes. The time seems so long, you can hardly realize that it is the same day on which the journey began. Only by reviewing events along the journey can you convince yourself that it was not yesterday morning, but this morning, you started.

Still another half hour till, finally, the coolies are through the Chinese puzzle of curving and crossing rice paths; and at last you have covered the twenty miles. Poor coolies!

Next day you meet the Christians, a people blessed with the spirit of poverty and a childlike simplicity. They are poor in spirit, for having next to nothing at all, they are satisfied and appear to be perfectly content and happy. Yet they have one

complaint to make, which but admirably testifies that they are in truth poor in spirit. Their young boys and gray-haired men will tell you how they are waiting for the time when they will have a resident priest, and a beautiful little church. The poor old men are anxious to know whether they will live to see that day, or will it only be after they are dead? It is a moment of tension, as with eager faces, oblivious of all else, they hang on your lips for the answer.

Fortunately, you can tell them that the whole Catholic world is interested in the missions and therefore in them; that the Holy Father has consecrated six Chinese bishops; that Bishop Walsh, their own bishop, is training seventeen Chinese boys (to be followed by many more) to the Holy Priesthood and that a large class of young American priests will be ready for the Maryknoll Missions in the September of the following year. This makes it possible that a priest may come to them, even so soon as next year. It may not work out quite so fast, but the project is bright and promising for the near future.

The faces lighten up, and you tell those patient Christians of Catholic America. You tell them how a great many benefactors, a great many societies (circles), and a great many small boys and girls, through daily sacrifice, have been building up Maryknoll-in-America and Maryknoll-in-China, until such time as China, provided with a native clergy, can support its own churches. Since there are many thousands of American Catholics who are giving a helping hand, the sum of one thousand dollars, to be sent to Maryknoll, N. Y. toward the building of a little church for the Christians of "Long Woh", South China, becomes an insignificant amount. Lastly, you point out how it is God who will reward their patience, hear their prayers, and by means of American charity give them a beautiful, little church, and God can do it very soon.

When you get through telling the Christians this, it is delightful to watch them. The little children dance about for joy. The young men talk of the glory of a Sunday morning, going to Church (they have a priest only three times a year now), and the poor old men are ten years younger, entirely satisfied, for they will see the day yet.

JOHN C. HEEMSKERK, A.F.M.

Hankow, China.

THE BALTIMORE COUNCIL AND THE BALTIMORE CATECHISM.

To the Editor, THE ECCLESIASTICAL REVIEW:

The most telling argument for retaining our present Catechism is its supposed authorization by the Third Plenary Council of Baltimore. It is not uncommon to hear from pastors and teachers that its approval by so eminent a body must necessarily silence criticism. There is a general impression abroad that the fathers of the Council held themselves responsible for every item of its contents.

During the more than forty years intervening there never has been, nor is there now, any disposition to criticize the doctrines therein enunciated. Every one of the millions finding fault with it object to its pedagogy, not at all to its statements of doctrine. Great numbers of those who use it as a text book complain that its vocabulary, the form given its questions and answers, and its method of presenting a subject or explaining a truth are in many cases highly objectionable. Is it not quite possible that the fathers of the Council did not presume to pronounce on this feature of the work at all?

Of course, all this discussion presupposes that the bishops and theologians assembled in Baltimore, November, 1884, had the book before them and carefully examined its contents, either personally or through a commission. It is to be presumed that the authorization took place and to that extent the fathers of the Council held themselves responsible. But, the more one examines that statement on the title-page, the more bewildering the information it seems to convey. The words of this statement are "Prepared and enjoined by order of the Third Plenary Council of Baltimore". It would certainly be very difficult to read into these words an assertion of the work having been carefully examined, approved or highly commended for both its theology and pedagogy.

The words "prepared by order of" necessarily have reference to an undertaking to be entered upon subsequent to the assembling of the Council, not before it. The preparation of a catechism is the work of years rather than of months. At best, it could not have been completed for months after the sessions of the Council had come to an end. This circumstance occasions an unusual difficulty in understanding the force of

the word "enjoined". We can hardly suppose that the bishops and theologians assembled in Council adopted and made obligatory on the dioceses of the United States, a catechism which they had not examined, which they had not seen, which had not yet come into existence. On the very reasonable supposition, therefore, that the Council could not have adopted a catechism until its contents could be examined, the two terms, "prepared by order" and "enjoined", seem contradictory. If the Catechism was *prepared by order* of the Baltimore Council, the work upon it must have been done at some time after the meeting of the Council; if it was *enjoined by order* of the Council, it would have been prepared before the Council assembled. The only possible escape from this dilemma is on the supposition that the Catechism was commenced and completed within the time the Council was in session.

Perhaps the author of this statement, which appears on both the cover and title-page of every copy printed, will unravel the mystery. Was the compilation of the Catechism actually begun and completed within two weeks?

PAEDAGOGUS CLERICALIS.

THE BALTIMORE CATECHISM.

To the Editor, THE ECCLESIASTICAL REVIEW:

I have just finished reading the article on the Baltimore Catechism by an ex-superintendent of schools. Writers like him, it seems to me, presuppose that when the average child studies other things as, for example, grammar or arithmetic, under modern methods, it gets a perfect knowledge of them and studies nothing that is meaningless to it. I have had a number of years of teaching experience, and wish to say that the average child gets a very imperfect knowledge of practically all the branches that it studies, and in them puzzles its head over many things that are meaningless to it. I cannot see for my part how the results in any other branch of study, no matter what methods are used, are very much superior to the results gained in the knowledge of religion when the Baltimore Catechism is used. The average mind never gets much more than a smattering of whatever subject it takes up; and we cannot condemn the Baltimore Catechism because it does

not accomplish the impossible. Being of German descent, I have used both Faerber's Catechism and the Baltimore Catechism, and I can say without any national bias that the Baltimore Catechism has a better arrangement, and gains more by its brevity of expression than Faerber's does by its supposed clearness at the expense of multiplying questions. The multiplying of questions appears more confusing to the mind of a child than an occasional big word, because in a long explanation the untrained mind, lacking the power of concentration, gets lost and draws up imaginary difficulties that are seldom overcome by later study. Faerber's is greatly marred by its needless lack of brevity. It treats the sacraments last, and my experience is that the last part of the Catechism is seldom studied well, and this means that with its use the important subject of the sacraments seldom gets the attention that it requires, whereas the Baltimore Catechism puts the study of the sacraments just where it gets as much or more attention than any other part of the book.

Finally, the Baltimore Catechism answers most of the things that the child must know in words that it readily understands and from which it reasons to other important things. What can be plainer than, "God is everywhere", "Yes, there is but one God", "God sees us and watches over us", "Christ suffered and died for our sins".

As for the big words, the teacher can explain many of them, and since these words serve to call attention to the important ideas they convey, their use is not so great a defect as many imagine it to be when they find fault with the work. The study and explanation of these often leave a lasting impression on the mind.

I do not wish to say that the Baltimore Catechism is perfect, but to my knowledge it is the best we have in this country; and if we had more talk about how to use it skillfully we would fare much better in our efforts to teach religion to the young.

JOSEPH L. HELLER.

CATECHISM QUESTIONS NOT YET ANSWERED.

To the Editor, THE ECCLESIASTICAL REVIEW.

Your suggestion in the April number that the Catholic Educational Association include in the program of their annual convention a discussion on the text books of religious instruction in use will commend itself to teachers from all parts of the country.

As one obliged for many years to conduct classes with a catechism which most of us consider an imposition upon both pupil and teacher, I trust the discussion proposed will bring out an answer to some of the following difficulties.

1. Why do we use a catechism children cannot understand when the same truths can be expressed in language they do understand?

2. What proportion of teachers to-day subscribe to the canon that, instead of telling the truths of religion to children in simple language, it is better to have these truths presented in language children do not understand, oblige the children to learn them by rote and wait several years for the meaning to dawn on their intelligences? Allow me to explain myself by the following example: Our Lord taught one doctrine in the words "How hardly shall they that have riches enter into the kingdom of God". Our method is: (a) translate His words into "Providing oneself with ever-enhancing material possessions and living in the enjoyment of affluence may be considered an almost insuperable barrier to the ultimate attaining of one's eternal destiny;" (b) have the pupil memorize this at the age of ten or eleven; (c) live in the hope that at the age of twenty or twenty-one he will understand what it all means.

3. Since it is maintained that unintelligible answers are of more assistance to the child than answers he can readily understand, are we to conclude that the more unintelligible the language of the catechism the better? In deference to this principle, why not have our catechism in Hebrew or Chinese?

4. Is it not a simple fact that the great majority of Catholic teachers all over the United States consider the Baltimore Catechism decidedly inferior as a text book of religious instruction?

5. Is there a Catholic teacher in the land who is not familiar with one or more catechisms, of more recent publication, altogether superior to the one she is obliged to use?

6. If there really are some teachers, school supervisors or members of school-boards honestly convinced that the Baltimore Catechism is still the best text book available, would someone of them mind coming forward and pointing out wherein this excellence consists?

7. Our parochial schools are our pride. Our people are called upon to make sacrifices, sometimes heroic, that their children may have the advantages a Catholic school alone can offer. These schools exist because of religious training; everything else can be had in the public schools. Is any effort too great to assure ourselves that these schools are using not only the best catechism available but even the best conceivable?

8. Since the *raison d'être* of our parochial school system is religious formation, do we wish it understood that the catechism now in use is typical of the character of religious training given there?

9. Wherever there are good teachers and efficient training in any given department, valuable text books on the subjects of that department are a usual outcome. If after forty years nothing better than the Baltimore Catechism can be produced, are we to regard the circumstance as indicative of the character of the work done in our schools?

10. The Catholic Church in the United States is a mighty organization. It numbers among its adherents many of the brightest intellects of the day. Some of its achievements are among the marvels of the age. Must we admit that it is not capable of producing a better text book of religious instruction than the Baltimore Catechism?

11. How is it that, notwithstanding the progress our schools have made, the more thorough training our teachers have had the advantage of, their ever-increasing efficiency, our combined efforts for forty years have not been equal to producing a catechism comparable to that prepared by some unknown author, as an undertaking of a few weeks, in the winter of 1885?

SACERDOS.

THE BETTER CATECHISM.

To the Editor, THE ECCLESIASTICAL REVIEW:

The recent articles in the REVIEW in regard to the suitability of the Baltimore Catechism as a basis for Catechism instruction set forth in plain language the thoughts of many teachers. I would like to make a few observations, not with any intention to criticize but rather with the hope that these comments may bring about a constructive plan of action.

1. In the first place let us admit with the critics of the Baltimore Catechism that it is unsatisfactory.

2. In the second place, is it not necessary to keep in mind that the Baltimore Catechism is an outline for instruction? It has been said that this Catechism was not intended as a text book but rather a summary of the dogmas and morals to be taught to the children.

3. Again, can we expect the children to be taught by the Catechism? Do the children learn from the Catechism or from the teacher? To my mind, no practical Catechism will form more than a nude body of truths to be dressed and adorned by the teacher. To quote Father Yorke: "Yet, of the three things in a school, the teacher, the child, and the text book—the least important of these is the text book."

4. In criticizing the Baltimore text let us admit that certain truths cannot be expressed in the language of a child, e. g. Mystery of the Trinity, Incarnation, Effects of the Sacraments, etc.

5. Should not the ideal Catechism emphasize more the practical application of everyday life of religion, even of the dogmatic truths, e. g. Omnipotence of God, the Creation, the Incarnation and life of Christ?

6. Is it too much to ask of this ideal Catechism that it present also a more harmonized notion of our religion through teaching Bible History, Liturgy, Hymns, etc. which aid a child to understand the answers to questions?

To my mind the answer of these questions will contain the guiding principles for rewriting our Catechisms. I hope the REVIEW will encourage those of ability and experience to work for better Catechisms.

DOCENS.

"CULTUS DISPARITAS" OR "PRIVILEGIUM PAULINUM"?

To the Editor, THE ECCLESIASTICAL REVIEW:

The point to be illustrated by the Harnt-Claff case[1] is that when in a questioned marriage (pre-Code) one party is non-baptized and the other baptized indeed, but the validity of his or her baptism can not be established for certain, then, facing an apparent choice of procedure (*either* "nullitatis ex capite impedimenti disparitatis cultus" or "solutionis vi privilegii Paulini"), the proper line to follow is "nullitatis ex capite disparitatis cultus." Disagreeing with this conclusion, Titius[2] intimates that the "Either-Or" solution he proposes is "not only the most expeditious, but is the only sure one". His suggestion is that, the necessary evidence having been presented to the Ordinary, the latter "may give this hypothetical, though very comprehensive, decision:

"If (1) (Miss Claff)[3] were baptized at the time of her marriage with (Mr. Harnt), we declare the marriage invalid because of the diriment impediment of disparity of worship.

"If (2) (Miss Claff) were unbaptized at the time of her marriage with (Mr. Harnt), we declare (Mr. Harnt), now a Catholic, is entitled to the Pauline Privilege."

The very procedure recommended by Titius (minus the complication of a dispensation from interpellations, the latter having been made) was tried in the Harnt-Claff case—unsuccessfully. The plea was rejected on the ground that the Ordinary could not give such a hypothetical and double-barreled decision—which would be conformable to Wernz, who, speaking "De qualitatibus internis sententiae [iudicialis]", says: "Tandem *pura* sit [sententia] atque *absoluta*, non *conditionalis*, nisi sit conditio facti, quae statim impleri possit neque ulteriorem requirit causae cognitionem."[4] A hypothetical decision would seem to leave forever in suspense the *ratio* which might make the Harnt-Claff union cease to impede a subsequent marriage.

[1] See the writer's article, "'Cultus Disparitas' or 'Privilegium Paulinum'?" in ECCLESIASTICAL REVIEW for Jan. 1927, pp. 44-52. On p. 45 the date "1874" should be 1876.

[2] See ECCLESIASTICAL REVIEW for Feb. 1927, pp. 210-211.

[3] The corresponding names of the Harnt-Claff case have been inserted in place of those used by Titius; otherwise his position is reproduced verbatim.

[4] Wernz, *Ius Decretalium*, vol. V, p. 506 (ed. 1914).

But Titius urges: "The decision finally rendered [in the Harnt-Claff case] is not in accordance with Rome's handling of the parallel case as outlined in the October 1924 REVIEW."[5] Now there are indeed similarities between the Caxton-Simons case and that of Harnt-Claff,—but their exact parallelism is not clear. Miss Simons was an "acatholica de cuius baptismo non constat," which seems to indicate ignorance as to whether there had ever been a *collatio baptismi* in her regard. With Miss Claff, on the other hand, there had actually taken place a *collatio baptismi,* although doubt might hover over the validity of that baptism. Now *ignorantia* as to whether any kind of baptism has ever been conferred, is one thing; and *dubium* as to whether a baptism actually conferred was valid, is quite another. As a well-known American canonist put it pithily: "It does make me tired to find every case of ignorance put down as a case of doubt. Ignorance is certainly different from doubtful cases, neither would every shadow of a reason make a thing doubtful." Moreover, although the *petitio* of the Caxton-Simons case outlines what sounds like the "Either-Or" solution, it does not ask for a declaration as to the correctness of such procedure, but at the end simply requests "ut Sancta Sedes concedat dispensationem ab interpellationibus consuetis faciendis ut ipsi [Caxton] liceat baptismum recipere in Ecclesia Catholica et matrimonium inire cum Clara Henessy, catholica." And in return the Holy See "benigne annuit pro gratia dispensationis ab interpellatione, quatenus opus sit," without committing itself to further declaration. Beyond this the writer is not prepared to discuss possible implications of this Helena rescript, nor to deny that Pauline Privilege procedure may be feasible in some cases combining non-baptism with uncertain *collatio baptismi* in the other party.

Another difficulty has been raised by one who, whilst admitting tacitly the correctness of application of *disparitas cultus* procedure to the Harnt-Claff case, nevertheless takes exception to a detail of its handling.[6] His position seems to be the following: Mr. Harnt's non-baptism "must be founded on proofs

[5] See ECCLESIASTICAL REVIEW for Oct. 1924 (vol. 71), pp. 404-406, where is given the text of the brief *petitio* and briefer rescript issued through the Holy Office (May 8, 1924), dispensing from the need of making interpellations "quatenus opus sit" in the Caxton-Simons case proposed from the Helena diocese.

[6] See ECCLESIASTICAL REVIEW for March, 1927, pp. 322-323.

drawn from original documents or their equivalents in the form of affidavits sworn to by competent witnesses." In reply it is first of all respectfully submitted that, in the nature of the matter, there never can be either documents or witnesses directly attesting non-baptism. In Chestertonian phrase, the more true it is that a given person has never been baptized, the less evidence for that truth will there be available. One can indeed sometimes prove that a conferred baptism is invalid: one can not directly prove non-baptism, for, the latter is what jurists call a "propositio negativa pura, simplex, et indeterminata." Of such Schmalzgrueber says: "Negativa pura non potest probari. Ratio est quia negationis, utpote non-entis, nullae sunt causae, nullae differentiae, nullae proprietates, a quibus . . . probationes desumendae sunt, cum probatio nihil aliud sit quam alicuius facti definitio et demonstratio."[7]

But the objector cites as favoring his contention, Canon 1014: "Matrimonium gaudet favore iuris; quare in dubio standum est pro valore matrimonii, donec contrarium probetur. . . ." Why? All marriages indeed come under Canon 1014. But, does Canon 1014 oblige one to consider every marriage a *matrimonium Christianorum* in which both parties are baptized? Canon 1014 should not be read as if it were the equivalent of Canon 1070 § 2.

It would be unfair argumentation to inject here indications of Mr. Harnt's non-baptism, extraneous to the brief. But the following remark may be allowed. If a man at one time, when such confession was greatly to his disadvantage (and when his interests would have been correspondingly served by his establishing his baptism) nevertheless confessed and did not deny that he was unbaptized,—then, later, when through a *volte-face* of circumstances his very non-baptism turns out to be to his advantage, his consistent denial surely may be considered truthful. The sworn affidavit of Mr. Harnt that he had not been baptized at the time of his marriage to Miss Claff, whilst not a formal proof of his non-baptism, was a valuable and safeguarding corroboration of other indications. Mr. Harnt's having been baptized absolutely at the time of his reception into

[7] Schmalzgrueber, *Lib. II Decretal.*, 33*ss:* similarly Wernz (*Ius Decretalium*, vol. V, p. 453): "Imo purae negationis directa probatio per testes vel documenta fieri omnino non possit," who also cites Pirhing on the juridic axiom: "Negantis factum per rerum naturam nulla est directa probatio."

the Church showed that then at least there had been moral certainty of previous non-baptism. Also according to the brief, Mr. Harnt had not been affiliated with any sect, just as his deceased parents had been without any special religious practices. These and other indications, in the absence of proofs to the contrary, produce a presumption that Mr. Harnt had never been previously baptized. And the legitimacy of the practical application of such presumption is clear from the answers of the Holy Office to the queries of the Bishop of Savannah (Aug. 1st, 1883).[8]

The two objectors' difficulties seem, basically, to cancel each other.—Quae pauca sint dicta salva omni reverentia salvoque iudicio meliori.

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"CATHOLIC BIRTH CONTROL".

To the Editor, THE ECCLESIASTICAL REVIEW:

The recent publication in a Catholic weekly of articles favoring family limitation has convinced me that a protest is a matter of conscientious obligation. Of course I take it for granted that such articles are accepted by the editors only on the supposition that the contention made in them is for mutually voluntary abstinence outside of the time of agenesis. But when a Roman Congregation, pronouncing on the allowableness of such abstinence as a remedial measure, warned spiritual advisers counselling it to be *cautious*, Catholic editors plainly have a duty. That duty is by no means acquitted in a

[8] These may be read in Gasparri, *De Matrimonio*, vol. I, pp. 485-487. This very definite and detailed instruction as to presumptions for and against *collatio baptismi* is too lengthy to be reprinted here. Some extracts: "Quaero num in ordine ad matrimonii contracti validitatem vel nullitatem collatio vel non-collatio baptismi, dum ignoratur, ex principio praesumptionis definienda sit?" Resp. "Affirmative, peracta tamen investigatione in singulis casibus." "(3) Idem pariter resolvendum (= pro non-collatione), si parentes habuerint qui dum in vivis essent, professi sint, se nolle ad ullam sectam pertinere, seque ens sumpremum honestis potius ut aiunt moribus quam speciali aliquo cultu honorare?" Resp. "Affirmative." And the Holy Office had no criticism to make of the Bishop's statement: "Casu quo nulla pro baptismo militat praesumptio, factum non praesumitur sed probandum est. Huius regulae applicatio in his Foederatis Statibus, ubi inter acatholicos plurimi sunt qui de baptismo infantibus suis conferendo nihil aut parum curant, potiore forte iure locum habere debet, quam in multis aliis regionibus."

partial and indefinite waiver of two or three lines prefixed to such an article. Nor is it acquitted when a pro-and-con "open forum" is held week after week.

The periodical to which I refer advertises itself as "an authoritative review of Catholic achievement" in which "matters of doctrine are discussed clearly and fearlessly." The advertisement would better read "clearly and recklessly".

So-called "Catholic Birth Control" (the name "stinketh", as does "eugenics") is a proposition which demands scientific moral discernment on several serious considerations. Among these may be listed the reality *ex utraque parte* of mutual voluntary consent—the dangers of solitarism, coöperative unnatural satisfaction, and infidelity,—easily possible alienation due to lack of marital spontaneity and disquieting suspicion in anomalous conditions which in this nerve-racking age often render the period of agenesis a non-entity. These are serious enough, but who can foresee the ultimate effects of non-professional unqualified broadcasting on the selfish, worldly-minded, money-mad and pleasure-loving society of our day? A proposition of such far-reaching moral implications cannot be treated "unto the betterment of human souls" by amateur *theologulae* in a country where Rachel's plaint, even in Catholic circles, is loud enough already.

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MEDICAL AUTHORITY ON "BIRTH CONTROL".

In connexion with the recent communications regarding the attitude of certain Catholic editors toward the subject and propaganda of birth-control, allow me to call attention to a recent English publication under the above title (Martin Hopkinson and Co.). It is edited by Sir James Marchant, Secretary of the *British National Birth Rate Commission,* and contains the opinions of prominent physicians who have made special studies touching the value of arguments in favor of limiting family growth by artificial means. The doctors include practitioners of high reputation and wide experience, both men and women, who approach the question from the economic and scientific points of view. The editors of the *Catholic Times* (London) and of the Bombay *Examiner*

comment on the opinions of these unquestionably sound witnesses. It appears that only one among the physicians whose arguments against the Malthusian practice are here brought under one head, is a professed Catholic—Dr. L. Fairfield, a woman whose position as Medical Officer to the London County Council places her beyond the suspicion of being moved by merely sentimental and much less by ecclesiastical influences. Her firmly expressed conviction is that child-bearing, far from being a source of ill health in women, if guarded from the excesses which common sense and good morals alike forbid, is a support of womanly strength, as it is an addition to economic wealth more often than a cause of poverty. She shows from statistics and otherwise that the theories of non-medical propagandists to the contrary are overwhelmingly and conclusively refuted by the facts. Her arguments are seconded by another woman doctor, Dame Schwarlieb, who is a Consulting Gynecologist to the London Royal Free Hospital, and who considers the question entirely from a medical point of view, after nearly fifty years of experience as a doctor.

But the most important evidence of the destructive character of the agencies of birth-control propaganda comes from leading gynecologists like Dr. Arthur Giles of the Chelsea and Tottenham Hospitals, and Sir John Robertson, Medical Officer of the City of Birmingham. These writers lay stress not merely on the harmful results to bodily health that follow the use of contraceptives, but the appalling increase of immorality among the young and unmarried which experience shows to be attributable directly to the propaganda in favor of birth-control. Of this propaganda, which Sir John Robertson has had exceptional opportunity of observing in a large city, he writes: "It is, I believe, so harmful to the nation that some action should be taken similar to that taken in regard to the sale of remedies for venereal diseases by quacks. I would suggest that advertising in one way or another of contraceptives be prohibited by law."

The preachers of Malthusianism should not be tolerated, in the opinion of these experienced and highly trustworthy physicians, much less protected by the State, but be treated as public criminals; or, as Dr. Fairfield puts it: "The State and its members are better employed in making the world fit for children than in keeping children out of the world."

The above considerations should make the clerical reader appreciate the value of a criticism of the Report of a Committee appointed by the British National Council of Public Morals, made by the Jesuit Father Henry Davis, professor of Moral Theology at Heythrop College, Oxford, which has just been published under the title *Birth Control Ethics* (Benziger Brothers—New York, Cincinnati, Chicago). The author of the brochure summarizes the Catholic attitude on the matter and thereby confirms the plea for suppression of the cult as dangerous to public morals. An important feature of the subject here treated is the demonstration that the defenders of the birth-control theory rest their plea mainly on exaggerations which discredit the logic and truthfulness of their pretensions.

PRIESTS ON SUMMER VACATION.

Qu. As chancellor of the diocese I am in some doubt as to the precise sense of the Instruction recently issued by the Cardinal Prefect of the Sacred Congregation regarding priests who leave their diocese for a summer vacation. Does the letter apply to all priests who go on their annual vacation of two or three weeks, who may be passing through several dioceses in going to and from their destination? Or would you restrict it to those who are absent on sick leave and intend to spend their vacation in taking treatment in some house outside their own diocese?

Resp. The manifest purpose of the Instruction is to prevent certain well known abuses among American clerics who visit popular health resorts, or the seashore or the mountains, during the customary annual vacation, which is intended to safeguard the bodily health of priests engaged in the care of souls.

Hence the regulations, designed to prevent these abuses as specified in the Instruction, may not be construed as applying to casual visits to another diocese whilst on the way to places of prolonged vacation.

The two chief points for which the local Ordinaries are made responsible in their reports are:

1. The character of the place and the kind of recreation (amusements) indulged in by priests during the vacation.

2. Clerical dress is not to be discarded for secular clothes intended to give greater freedom to priests in the indulgence of sports or attendance at shows and theatrical spectacles.

It is clear that details in the application of these regulations by individual Ordinaries must depend upon considerations of place, time and person, with the view to preserving the dignity of the Catholic priesthood at all times. A summary of the rules laid down by the Sacred Congregation will aid in the proper understanding of the obligation:

1. Priests intending to go to places outside their own diocese for some time for the purpose of seeking health, are to obtain permission from their Ordinary, stating the period of their absence (time of leaving and return) and the places where they expect to stay.

2. Bishops are to exercise particular care to know and weigh the reasons which induce priests to ask for leave of absence from the diocese, and to take into account, before granting the desired sanction, their previous conduct and moral habits.

3. Ordinaries shall demand that their priests frequent such hotels and lodging places only, as are not likely to injure their reputation as ministers of God.

4. Ordinaries are at once to communicate to the episcopal curia of the diocese to which the priests asking leave of absence resort, the names, time of leave of absence, and place or hotel to which the latter repair.

5. Priests who have received such leave of absence are, upon reaching the place to which they are bound, to report to the local bishop's curia, or to the vicar forane or, if this be inconvenient under certain conditions, to the parish priest of the place; one of these is to send notice of the fact to his Ordinary.

The next rule concerns the Ordinaries of the places in which priests who have obtained leave from their own bishop propose to spend their vacation.

6. The Ordinaries are obliged

(a) to exercise vigilant care over priests visiting their diocese for the purpose of regaining health. They are not to grant faculties for celebrating Mass to those who have not pledged themselves to observe the prescribed rules.

(b) To inflict censures on those who violate the above prescriptions or who give scandal in any other way while under their jurisdiction.

(c) These penalties may take the form of "suspensio ipso facto incurrenda" in the case where a priest frequents public theatres, cinematographs, dance-halls and similar profane exhibitions, or wears the dress of a secular in order to disguise his priestly character. The words of the law are "si talarem vestem deponant". This means, under the usage in the United States, where priests are excused from wearing the cassock in public, the discarding of the Roman collar and assuming lay attire.

(d) In brief, the Ordinary is at liberty to invoke the penal law of the Church in all cases where he finds violation of the ecclesiastical canons under his jurisdiction.

(e) He is furthermore to make a report of matters under this head to the episcopal curia of the visiting ecclesiastic, or if need be to the Sacred Congregation at Rome.

7. In case of priests belonging to a religious congregation the Ordinary is charged with the same responsibility and right of inflicting penalty according to the canons, observing however the obligation of notifying the proper higher authorities of the religious.

VALIDITY OF THE MARRIAGE CONTRACT.

Qu. Please answer the following queries:

1. Is a marriage between a Catholic and a non-Catholic performed by a justice of the peace in 1900 valid?

2. Is a marriage between a Catholic and a non-baptized person performed by a justice valid?

3. Can the Catholic party receive the sacraments in either case without dispensation?

Resp. 1. In 1900 the Catholics of the United States were not bound to observe the form of marriage as laid down by the "Tametsi" decree of the Council of Trent, except in a few places, chiefly in the old Spanish and French settlements, where the decree had been promulgated. The marriage of a Catholic and a baptized non-Catholic in 1900 was valid if performed before a Justice of the Peace. Only in 1908 did the presence of the parish priest become necessary for the validity of the marriage.

2. The marriage of a *Catholic* and a non-baptized person has always, both before and since the promulgation of the Code,

been invalid, by reason of the diriment impediment of disparity of worship.

3. In the first case, provided the non-Catholic party was baptized, the marriage is valid, no censure has been incurred and the Catholic party may receive the sacraments without any dispensation. In the second case, the marriage is invalid; the parties should be urged to live as brother and sister until dispensation from the impediment has been secured, and the marriage performed in the presence of the priest and two witnesses, having obtained from the non-Catholic party the requisite promises. If the non-Catholic party refuses to go before the priest, or if he or she refuses to make the promises, a "sanatio in radice" should be applied for from the bishop.

The marriage before the justice has not placed the Catholic party under censure; in other words, he is not under excommunication. Whether the Catholic party should be admitted to the sacraments or not before the marriage is rectified depends on the judgment of the confessor regarding the occasion of sin in which the party finds himself.

Criticisms and Notes

ORDRE DES OFFICES DE LA SEMAINE SAINTE A JERUSALEM du IV au X Siècle. Par le P. J. B. Thibaut des Augustins de l'Assomption.—Rue Bayard, 5. Paris, 1926. Pp. 127.

HOLY WEEK CUSTOMS AND RITES IN SYRIA. With an Appendix of Gospels, Hymns and Prayers used in the Service. By the Rev. Peter F. Sfeir, former Professor at St. Joseph's University, Beirut, Syria. St. John Maron: Buffalo, N. Y. 1927. Pp. 25.

The appropriate season for commenting on the above publications passed before these reached us. The subject is none the less interesting, especially for American students of liturgy, since the local conditions which at one time confined the Oriental rites of Catholic worship to portions of Asia, Africa and Eastern Europe, have passed into the New World. Being practised side by side with the Latin ritual, they testify in their variety to the unity of the Apostolic Church of Christ. It is well that the difference which does not mar but confirm the union of nations and races under the one head of the Vicar of Christ at Rome, should be understood, and hence explained to the heirs of Latin Christianity to whom the appeal of Oriental Catholicity is something new.

While the two booklets here passed in brief review do not cover the subject of the Eastern liturgies fully, they serve to direct attention to the need of instruction both in our theological and catechetical classes, and for the enlightenment of the general Catholic public from the pulpit, in addresses and dealings with prospective converts.

P. Thibaut's excellent and succinct study centralizes the matter with its variations by taking us to Jerusalem during the ages of faith, where immediately after the ending of the Roman persecutions, the preaching of the Apostles at the Pentecostal manifestation took root and bore fruit with the dawning of peace under Constantine. The flowering of the Gospel announced to the nations showed, broadly speaking, five groups of worshipping families—whose members knelt at the Holy Sepulchre as their descendants do to this day. The diary of a devout pilgrim from Aquitaine during those early days, discovered by J. F. Gammurini forty years ago, and published under the title of *S. Silviae Aquitanae Peregrinatio ad loca sancta*, gives us a most attractive picture of a noble woman's experiences and observations during her sojourn in the Holy Land. P. Thibaut uses

other sources also, and the result is an account of the stational offices and the symbolic meaning of the rites from Palm Sunday to Holy Saturday as performed chiefly in following the Armenian and Georgian Kanonarions.

Father Peter Sfeir, a Syrian priet at the church of St. John Maron in Buffalo, takes occasion of his position to set forth the subject of the Holy Week services as practised today in the Syro-Maronite churches in the United States. Saint Maro, the Syrian Apostle, leads us likewise back to the fourth century, and to the liturgical worship maintained through all these centuries not only in Syria (Damascus, Aleppo, and the Libanon region), but also in Cyprus and the Egyptian provinces where Latin Christianity flourished simultaneously with the Greek and Hebrew worship. The chief value of our Maronite priest's sketch lies, however, in the fact that the author seeks to bridge over the elements that naturally or racially separate the Oriental and the distinctly American spirit in our pastoral relations. From St. Maron's church in Buffalo is issued a periodical in English entitled *The Curé of Ars Journal*. This fact speaks for itself, to show that the fraternal attitude between priestly brethren of our different rites tends to an assimilation which makes of all Roman Catholics not only children of one Church, but also loyal supporters of the American Constitution using the English tongue, and allowing freedom of conscience under the protection of a common civil law.

ST. BONIFACE AND ST. VIRGIL. By Francis S. Betten, S.J. St. Anselm's Priory (Benedictine Historical Monographs), Washington, D. C. 1927. Pp. 76.

Father Francis S. Betten, of the Carroll University, has been making some interesting contributions to the literature on early Christian and scientific education by various articles and essays on the subject. These studies lead back in most cases to documents of hagiography about which there has been controversy among both Catholic and non-Catholic writers. The Benedictine Foundation at Washington, the purpose of which is to promote recognition of historic truth in connexion with the Christian faith, aids us in the above work to a better understanding of the important era in the eighth century when Christianity was permanently established in the Frankish and German dominions. It is a vindication of Saint Boniface, Apostle of Germany, refuting the historic calumny of the great bishop's lack of orthodox theological training inasmuch as he per-

mitted unconditional repetition of Baptism. In the second place it demonstrates the falsehood of the assertion that Boniface denounced as a heretic Virgil, a learned Irishman, who had taught the sphericity of the earth.

Letters of the Sovereign Pontiffs SS. Zachary, Gregory II and III, found in the *Patrologia Latina* and critically examined (Tangl, 1916 and the *Monumenta Germaniae Historica*), furnish our author with evidence which confutes both aspersions. According to a letter of Zachary to Boniface dated 746, two priests, Virgil and Sidonius, had lodged the accusation that Boniface took occasion of the mere mispronunciation of the baptismal formula to demand a repetition of the sacramental rite, as essential for validity in the Church of Christ. But, as Fr. Betten shows, the testimony of Zachary himself proves that such a charge was groundless. The further historic distortion, which makes the saintly and learned Winfrid of the abbey Nutscelle in St. Daniel's diocese of Winchester, who subseqeuntly became Boniface, pose as an enemy of scientific advance, rests, like the foregoing charge of heterodoxy, mainly upon a confusion of names by which three different persons known as Virgil are erroneously identified with the Irish St. Virgil (Fergil, Fearghil), who later became bishop of Salzburg in Germany. This St. Virgil is a person quite distinct from the so-called astronomer Virgil and from the recalcitrant priest Virgil called the Baptizer of whom Zachary speaks in his letters. Incidentally, Father Betten throws light on the earlier teaching regarding the spherical form of the earth among the classical and patristic writers before St. Bede's day. The study serves as a critical interpretation of the Catholic attitude toward the teaching of science during the first seven centuries, and thus adds a valuable chapter to current apologetics in theology.

KLEMENS VIII (1592-1605)—Geschichte der Paepste in Zeitalter der katholischen Reformation und Restauration. Von Ludwig Freiherrn von Pastor. (I-VII edition). Freiburg Brisg., B. Herder Book Co.: St. Louis, Mo. and London. 1927. Pp. XXXIX and 804.

While the reader of the history of the Popes by Dr. von Pastor awaits the promised English translation in two volumes, a brief notice of the original will direct attention to the important addition made by furnishing documentary evidence for assigning a notable place, in the reconstruction period after the Council of Trent, to the pontiff who was suspected by some wildly imaginative historians in their hatred of the Church of having been poisoned by the Jesuits.

As a matter of fact Ippolito Aldobrandini, who governed the Church for thirteen years, proved a wise and saintly Pope, one who sought to bring about peace, not only among political adversaries in France and Italy, but between the theological antagonists seeking to make him a partisan in such purely scholastic controversies as the operations of divine grace and free will. In these matters, as well as in the valuable services rendered by his initiative in the revision of the Vulgate and of the Index, and in various liturgical reforms, we get fresh light from Pastor's documents, largely reprinted in their original form (as an Appendix to the volume). The Pope's foundations of the Roman College "Clementinum", and similar houses for the Scottish and Illirian students, together with the establishment of new missions abroad, point to his zeal for the spread of religion, while the fact that he furthered theological science and Christian art is attested by abundant monuments in the city of Rome. His friendship for men like Bellarmin, Baronius, Duperon, and Toletus, whom he raised to the dignity of cardinals, prove the title to greatness in the long line of illustrious Pontiffs which Pastor as an historian claims for Clement VIII.

THE WORLD'S DEBT TO THE IRISH. By James J. Walsh, M.D., Ph.D. The Stratford Co.: Boston, Mass. 1926. PP. ii-432.

CASHEL OF THE KINGS. A History of the Ancient Capital of Munster from the date of its Foundation until the present day. Illustrated. By the Rev. John Gleeson, P.P., Lorrha, Co. Tipperary. James Duffy and Co.: Dublin. 1927. Pp. 312.

Although O'Curry, the Irish archeologist who during the last century collected the more important manuscript material to be found in various Celtic archives, held that "no Irish history worthy of the name" had been produced up to his time, because the great mass of Irish historical manuscripts scattered over Europe still awaited the careful study of Celtic scholars, every student of religious and especially monastic literature knows what an important part the Irish missionaries played in the conversion and civilization of southern and central Europe, whence the influence of education spread throughout all Christendom. Within the last half century, however, important studies in this direction have been made not only by Irish scholars like Cardinal Moran, O'Donovan, Fr. Hogan, S.J., Kelly, Gilbert, Stokes, O'Hanlon and Archbishop Healy, but by continental writers in Germany, France and Italy. These students of Ireland's history did not confine themselves to special researches regarding the Celtic language and literature, as did Zeus, Windisch, Zimmer, and

Duemmler, d'Arbois de Joubainville, Nigra, Ceriani, and Kuno Meyer, but they sought and found evidence of religious and ecclesiastical culture in the libraries of Italy (Ambrosian), Austria, Switzerland and the Rhine countries, which led them back to the archives of London, Oxford, Dublin, and other important centres of early medieval history. Probably the most satisfying record dealing with the religious history of Ireland, produced within the last thirty years, is the German work of Dr. A. Bellesheim (Mayence), in three large volumes. The bibliography to which Dr. Bellesheim refers in his first volume comprises over three hundred sources in different languages, referring to his special subject. He begins his history with the introduction of Christianity in Ireland at the time of St. Patrick. Throughout he notes the influence of Irish training on the arts, and on the various sciences, including law, medicine, physics, and philosophy, at all the great universities and in the monastic institutions. The special purpose however of Bellesheim's great work was to trace the religious activity through the ecclesiastical and missionary channels which had their source in the Isle of Saints and Scholars. Thence came that wonderful spirit of loyalty and manifold virtue which has made Irish Catholicity a synonym of fidelity to the Holy See and of domestic purity, recognized from the time of St. Patrick ("ut Christiani ita et Romani sitis"), down to our own day when an English statesman like Gladstone could defend Ireland's womanhood as the noblest pattern of chaste motherhood.

Hence Dr. Walsh's record of *The World's Debt to Ireland* is no new thing to the student of history. Nor does he pretend to write history. His evident purpose is that of an observant visitor who, passing through an historical gallery, takes note of the things that help to appraise the worth of a nation's heroes. On his way he consults the prominent men of to-day as to their opinion, and makes a summary report of it all as one who wishes to stimulate admiration for virtue and industry in his own generation. The note of a subjective, though not an offensive, attitude runs through the volume, as of one who tells his experiences to a popular audience eager for information such as he was able to discover regarding all that is commendable in Ireland's past. The volume is one that should appeal to the general public.

Somewhat different in the manner of its exposition, its critical attention to historic detail, and its specific scope as a record of historical data, is the work of the Tipperary priest Fr. Gleeson. He has lived for years in the center of the Munster province in which the ancient bishopric of Cashel is situated. Here he was in position

to study the records and traditions of Caisail as far back as the third century, that is long before St. Patrick blessed the great rock on which the kings were in later times anointed and in the shadow of which altars were erected to celebrate the Eucharistic Sacrifice in honor of the great King of Kings. Even in those early days of Cormac MacArt, the most celebrated "High King" of Ireland, it was an established law (as Keating has shown) that "every monarch of the kingdom should be attended by ten officers whom he was obliged to have always in his retinue—a lord, a judge, an augur or druid, a physician, a poet, an antiquary, a musician, and three stewards." Father Gleeson, though he calls his book *Cashel of the Kings* and relates the history of the temporal rulers of the old capital of Munster down to the twelfth century, does not in any sense confine his researches to the line of territorial rulers, but enters minutely into the account of the ecclesiastical life in the province which at a later date became the archdiocese of Cashel, and was united to that of Emly with residence at Thurles. Thus the story comprises a record of the suffragan churches of Cloyne, Cork, Kerry (and Aghadoe), Killaloe, Limerick, Ross, Waterford, and Lismore. There is a great deal of interesting detail regarding the pastoral life, the wisdom and admirable discipline shown in the ancient episcopal statutes and the scholastic labors of the monks and nuns. But beyond all this the reader learns much of the Milesian origins, the use and meaning of Celtic names, that supplements such erudite comments as those on Irish topography published by Dr. Joyce. But we must let the curious reader pursue the subject for himself. The authorities referred to in the Cashel account suggest that we may still learn a great deal from Irish history by a further study of still unused sources.

THE REFORMATION IN DUBLIN. 1536-1558. (From Original Sources). By Myles V. Ronan, C.C. Longmans, Green and Co.: London, New York, Toronto, Bombay, Calcutta, Madras. 1926. Pp. xxxii + 543.

THE FUTURE OF THE CHURCH OF ENGLAND. A Volume of Essays. Edited by Sir James Marchant, K.B.E. Longmans, Green and Co.: New York, London, Toronto, Bombay, Calcutta and Madras. 1926. Pp. xvi + 244.

These two volumes are written with a mutually separating purpose, the one to emphasize union with Rome as the centre of Christianity; the other arguing for independence from Rome in defence of Apostolic unity as represented by the Anglican religious creed. They start their defence from English centres. The essays of the Dean

of Winchester, the Bishop of Manchester, Canons Dwelly, Cunningham, Bate, Garfield Williams, and the Bishops of Liverpool, Plymouth and Winchester, represent the insular national life of the Anglo-Saxon element known as the Church of England, whereas the study of Fr. Ronan begins its story with the Tudor reign of Henry VIII and ends with the death of Mary, the king's daughter by Catherine of Aragon, and turns to the sister-island and the efforts of the religious so-called reform party to wrest Ireland from obedience to the Holy See.

Pursuing opposite tendencies, both works happen to illustrate the history of defection from Catholic unity by the same or similar phenomena; and it is herein that the respective value of the lessons taught to the student of the Reformation and its counter-reform of church life is, as we view it, to be found.

The Protestant Reformation in Dublin was forced upon the Irish hierarchy through the minions of Henry VIII, men like Cranmer, and the ecclesiastics who, having tasted prosperity, feared the privation that fidelity to the old faith and loyalty to Rome threatened to bring upon them. The majority of the Irish bishops were in this respect no better than the English who had become heirs of rich ecclesiastical livings. But the body of the people saved the "Island of Saints" from the wholesale defection which was being urged from across the channel. Before the accession of Henry II the Church in Ireland enjoyed full freedom from state control. The priests and people elected their bishops. The first Irishman appointed by royal mandate as bishop was Augustine, consecrated to the See of Waterford in 1175. That was before the Lateran Council (1179), at which half a dozen of the Irish bishops protested against the innovation. But when more than three hundred years later Henry VIII obtained, as "Defender of the Faith", the privilege of continuing the appointments, a source of corruption opened within the clerical or episcopal fold. Fr. Ronan points indeed to the fact that wealth was not a source of corruption in the Irish Church; but his figures show that the immunity from the influence of rich living, since the bishoprics had become subject to political favor, was only relative.

A prominent figure in the Dublin Reformation was the English Friar Bishop Browne, who though a scandal to the Church under Henry was readmitted to episcopal functions by Mary until forced to hide his disgrace in solitude. Altogether, the quarter of a century which our author deals with is anything but creditable to the higher clergy. There are admirable exceptions of loyalty among the priests and the religious orders, one touching and instructive episode of which is furnished by the early disciples of St. Ignatius who had to

abandon their posts through physical force. As for the people, they followed instinctively the "soggarth aroon" who had taught their children and who had ministered to their sick and suffering.

Much of the story of past defection may be gleaned from *The Future of the Church of England*. The account of the First Book of Common Prayer as a substitute for the traditional liturgy in the Church is traced in Ireland as in England, albeit it came twenty years later in the former country. The influence of State supremacy is deprecated indirectly by the Bishop of Liverpool, who suggests efforts to inspire rather than to control for the purpose of counteracting the evils incident to political church preferments and direction. Thus lessons for the future are suggested by the failures of the past. The note that predominates in the hopes of the Anglican divines and of laymen like Lt. Colonel Martin who here assert Anglican principles, is that of accommodation, revision, education. We have the opinions of men who vaguely heed the lesson of history in religious development, whereas Fr. Ronan fills his volume with documents and critical examination of them, showing much spurious interpolation on the part of Protestant writers who argue in behalf of the "Reformation". The unbiased reader is likely to derive fruitful conviction from the perusal of both books to the effect that, if there has been error in the past, the remedy lies in the old Church of the ages, with its head and centre at Rome.

Literary Chat

While all the world is extolling publicity as a power of success, numerous devout souls hidden in the retirement of the cloister are the actual movers of true progress by means of prayer and self-immolation to God, the ultimate and infallible Judge. Among those who appeal by their heroic sanctity in the monasteries of the Visitation of Our Blessed Lady, bringing peace amid the passionate world of hatred, we have the sweetly attractive Sister Benigna Consolata Ferrero, whose hidden life and counsels are made accessible to English readers by a writer who hides her identity under the religious veil of S. M. Pine. Meanwhile Canon Boccardo is continuing his revelations of the life of love of the Como nun for Italian readers.

From a kindred monastic source we get a biography of *Sister Mary Martha Chambon* of the Visitation and the Sacred Wounds of Our Lord Jesus Christ. She belonged to the community at Chambèry, and her edifying devotion to the Passion of Christ is described for English readers by a Sister of the same institute at Harrow. These heroic souls are candidates for canonization and deserve our study in these days of self-worship and easy, sensuous living. (Benziger Brothers, New York, Cincinnati, Chicago.)

The recent impulse given to Franciscan devotion by an adaptation of the Rule of the *Third Order Secular* in the National Constitution, approved by the Provincials of the Order in the

United States (Cincinnati, O.), has caused the publication of a number of booklets directing as well as urging proper zeal in the cause that brought joy back into a distracted world at the coming of the Assisian saint. It was in truth merely the revival of the spirit and following of Christ. But Christ lives in His Church through the action of His saints.

Among the most recent publications dealing with the Tertian movement is the *Seraphic Youth's Companion* by the Capuchin Father Kilian J. Hennrich (Third Order Bureau: Detroit, Michigan). It is a guide to Junior Tertians, and explains the purpose and ways of the Order, while suggesting counsels and prayerful devotion that render the spirit active. The International Truth Society publishes *The Little Poor Man of Assisi* by E. Leahy, a biography easily read because it gives the history of the Saint with the legendary comments that have made it especially attractive. From the Orchard Collection we get *The Little Flowers of St. Francis of Assisi;* as it appeared in its first English version by the Benedictine Dom Huddleston. Fr. Dominic Devas of the Friars Minor introduces the handy volume. (Benziger Brothers, New York, Cincinnati, Chicago.) It is only a few years ago since St. Anthony's Messenger (Cincinnati, O.) published *A Little Day Book for Members of the Third Order,* by that devoted and gifted Tertian, Marian Nesbitt. Meanwhile we have in French of recent date *Le Baiser de St. François et de St. Dominique* by Elie Maire (Paris: Lethielleux). Within the scope of these publications may also be counted *A Poor Clare and her Convents amongst Us,* by Alice Dease, who pleads for the beatification of Sister Celestine. (Catholic Truth Society: London).

Students of theology will find not a little help in understanding the tracts in their text books which treat of sin and grace, the cardinal virtues, vocation to the religious state and on the sacrament of marriage, by reading the expositions of St. Catherine of Sienna in a volume entitled *Les plus belles lettres de Sainte Catherine de Sienne,* translated from the Italian by Paul-Henri Michel. The Umbrian Dominican is a classic, and also more than simply a mystical contemplative. Like St. Teresa, and for that matter most other great saints, women even more than men, as far as numbers seem to show, she is a practical leader in the great business of attaining true wisdom and happiness. (P. Lethielleux: Paris.)

An unusual contribution to the study of holy living, with a touch of modernity and laymen's service, comes from the literary treasure trove of Fr. Vincent McNabb, O.P. *The Path of Prayer* is a *Diary* of Sir Laurence Shipley, whose slow death from blood poisoning, while in the Colonial service, occasioned his realization of a heavenly vision at the end of his earthly pilgrimage. Sir Laurence deliberately entered the way of the Cross under the consoling guidance of the Divine Master; and he wrote down his reflections. Fr. McNabb, his old school fellow, who became his executor, is the friend whom we have to thank for opening the inheritance of a singular spiritual experience to a wider circle of souls. (Benziger Brothers: New York, Cincinnati, Chicago.)

A ninth edition of the *Compendium Liturgiae Sacrae juxta Ritum Romanum,* treating of the Mass and Breviary as originally written by P. Joseph Aertnys, C.SS.R., and revised to include the latest decrees of the S. Congregation by J. M. Pluym, C.SS.R., meets the demands of seminarists and priests in all parts of the Latin Church. The complete Index, both topical and analytical, gives exceptional value to this excellent text book of liturgy. (Taurini: Marietti. 1927.)

Rare skill and unity of aim in forcing home a consistent line of thought and argument is shown in the March issue (Vol. XLII, n. 1) of the *Political Science Quarterly,* edited by the Faculty of Political Science of Columbia University, New York. The articles that will arrest at once the attention of the Catholic reader who finds himself obliged to defend his

American nationalism are *Mazzini and Dante* by Prof. Sydney M. Brown of Lehigh University, the underlying thesis of which finds corroboration and illustration in *The Contemplated Anglo-German Alliance: 1890-1901.* Edgar N. Johnson of the University of Chicago and John Dean Bickford of Culver Military Academy demonstrate the failure of patriotism when set against nationalism, imposing duty as well as rights in relation to humanity at large, on the one hand; and on the other proving the rule by the exceptional condition of the struggle to assert national rights in the Italian country which Corrado Gini of the Royal University of Rome sets forth in his article, *The Scientific Basis of Fascism.*

Mazzini in his writings insists that, if he sought to vindicate revolution, and regarded the Bandiera brothers as martyrs in a religious as well as in a political sense, it was because he distinguished the spirit of Nationalism from the spirit of Nationality. The one was the mere assertion of local pride and local rights, the other added to this the consciousness of duty fostered in the people to serve the common cause of humanity. In this peculiarity of Mazzini's doctrine of true patriotism Professor Brown traces a likeness to Dante's political system as the ideal of a divinely constituted nationalism, built up around the cardinal principle of the essential unity of humanity. The thought of the central origin of this unity as issuing from Rome, the city of the Cæsars and of the Popes, is clearly emphasized, as fostering true democracy to which God's rule recognized by the people imparts the monarchical idea for which Dante argues in his *De Monarchia* and the *Commedia Divina.*

The isolation which German imperialism cultivated and which caused its separation from an alliance that might have strengthened the fatherland through a proposed accord with England, proved the disastrous effect of the neglect of this fundamental element in national autonomy and brought about the war. The German emperor lacked the vision and strength to maintain this attitude of true patriotism. An apparent exception to this rule which demands alliance, sympathy and coöperation in all the great interests that touch humanity, for the maintenance of national freedom, is furnished by the present conditions in Italy. D'Annunzio and Mussolini are the two great figures that establish the pride of national independence in Italy, and Professor Corrado Gini finds a momentary justification for this attitude, though he does not guarantee its future success under a pilot less strong in faith and personal will power than the Duce who rules his country to-day.

Among the thoughtful and critical book reviews of the Quarterly we notice two on Fisher's *Problem of Wages in Great Britain,* and Vibart's *Family Allowance in Practice* by Dr. John A. Ryan of the Catholic University.

The making of "Prayer Books" has become a specialty with chaplains and publishers of late years and there is profit, we have no doubt, in the devotional industry. It helps to interpret the liturgical services and fixes attention of those who are assisting at Mass. Moreover the possession of a prayer book in any shape is like an engagement ring, with the additional benefit that when you lose it you can buy a new one, and your friends not knowing what to give you at Christmas, and wishing you an increase of piety, can properly express the pious congratulation in calf or morocco, as the occasion requires. Nevertheless one who attends observantly at the daily Holy Sacrifice in many of our churches is at times moved with a wish that the inspiration to pray at Mass—which is an elevation of the heart in union with the sacrificing priest to Jesus Christ lifted up and consumed at the altar—came not out of the prayer book, but from the sight of a reverent minister who realizes the tremendous energy that flows from his personal realization and devotion in celebrating Mass.

This power is set moving not so much by distributing manuals of

prayer and insisting upon their use, as through priestly meditation on the act performed by the *Eucharistic Priest* as pictured from the pen and heart of Archbishop Lepicier (Benziger Brothers: New York, Cincinnati, Chicago) or by a study of the life of *Bl. Eymard, the Priest of the Eucharist* (P. Tesnière, S.S.S., Sentinel Press: New York). That method would bring us back to the ages of faith, to the vigils in the catacombs, when those who attended Mass received their light wherein to read and conform to the divine will from the shepherd who silently ministered at the altar offering the Lamb of God.

The religious and priestly student of the human heart will readily be moved to second the thoughtful and well-expressed appreciation of the late Katherine Conway's selected poems in *The Color of Life* (Thomas J. Flynn and Co.: Boston). Denis A. McCarthy, himself a poet of recognized merit, writes of the valiant Catholic woman who to a deeply religious faith joined the manly strength of conviction and the grace of diction which made her a noted editor aside of such intrepid and capable journalists as John Boyle O'Reilly: "Winning an entrance into that brilliant literary circle of more than a generation ago, it is in her poems that she will be best remembered in time to come."

The strength and beauty of her writings is well reflected in this collection. Among them are "The Last Poems" written between 1923 and 1926, when the sense of approaching death at the close of a protracted illness, which paralyzed her bodily faculties, yet kept gratefully alive her heart and hand, made her sing of "The Two Edens", "In Time of Cloud", "The Law of the Cross", and "Christ Risen Greeteth Death". The minor key here ends in a note of joy. But there are also "Songs of Youth and Love", followed by "The Burden of the Day and the Heat". After that she turns once more to the memories that all along had led her to "My Father's House". The handsome volume ends with "The Magnificat of Madeleine Sophie Barat", in whose school she had learned the secret of divine love and faith and hope.

Books Received

SCRIPTURAL.

STOCK CHARGES AGAINST THE BIBLE. By Claude Kean, O.F.M. Adapted from the German of Tharcisius Paffrath, O.F.M. B. Herder Book Co., St. Louis and London. Pp. 140. Price, $1.25.

THEOLOGICAL AND DEVOTIONAL.

JESUS CHRIST INVITES ME. A Call for More Priests, More Sisters, More Brothers. By the Rev. Thomas J. Brady, Diocesan Missionary, St. Francis Cathedral, Baker, Oregon. Pp. 145. Price, $1.00 *postpaid*.

THOUGHTS AND PRAYERS ABOUT CONFESSION FOR LITTLE CHILDREN. By a Sister of Notre Dame. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. 46. Price, $0.70 *net*.

LIFE OF THE SERVANT OF GOD, SISTER MARY OF JESUS CRUCIFIED, Carmelite Lay Sister (1846-1878). By the Rev. D. Buzy, S.C.J. Translated by the Rev. A. M. O'Sullivan, O.S.B. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis and London. Pp. 311. Price, $2.00.

CHRIST IN THE LENTEN GOSPELS and THE NEED OF RELIGION. Short Discourses Suitable for Lenten Reading. By Father Bampton, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. v—168. Price, $2.25 *net*.

THE MASS AND THE REDEMPTION. By the Rev. M. C. D'Arcy, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. xix—138. Price, $2.10 *net.*

LIFE AND TEACHING OF ST. BERNARD. By Ailbe J. Luddy, O.Cist. With illustrations. M. H. Gill & Son, Ltd., Dublin. 1927. Pp. xvi—774. Price, 21/— *net.*

SUFFERING — ITS MEANING AND VALUE. By Père Laurent de Smet, S.J. Translated by Sister Mary Reginald Capes, O.S.D. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis and London. Pp. 61. Price, $0.90.

SISTER MARY MARTHA CHAMBON OF THE VISITATION OF HOLY MARY (CHAMBÉRY) AND THE SACRED WOUNDS OF OUR LORD JESUS CHRIST. Translated by the Sisters of the Visitation of Holy Mary, Harrow. Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. xiii—63. Price, $0.50 *net.*

THE VOICE OF THE CHURCH. A Prayer Manual. Compiled Exclusively from Prayers Contained in the Liturgical Books. By Father Aloysius, O.S.F.C. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. xliii—811. Price, cloth, $1.90 *net.*

THE SPIRITUAL ARMOR. By St. Catherine of Bologna. Together with *The Way of the Cross* by Blessed Angela of Foligno. Translated from the Italian by Alan G. McDougall. Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. xiii—40. Price, $0.50 *net.*

CONTEMPLATIVE PRAYER. By Père De la Taille, S.J. Translated by a Tertiary of the Order of Mt. Carmel. Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. vii—29. Price, $0.45 *net.*

THOUGHTS OF ST. AUGUSTINE FOR EVERY DAY. Compiled by Kathleen Mary Balfe. With a Foreword by Father Martindale, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. xii—129. Price, $1.00 *net.*

A DIRECTORY FOR NOVICES OF THE URSULINE ORDER or for Those Devoted to the Instruction of Youth. Fifth edition. Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. viii—376. Price, $1.60 *net.*

LIGHT ON MT. CARMEL. A Guide to the Works of St. John of the Cross. By Ludovic de Besse, O.S.F.C. Edited in English by a Monk of Parkminster. Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. vii—76. Price, $1.25 *net.*

MARY'S MONTH. Meditations on Titles of Our Lady's Litany for the Month of Mary. By Sister M. Emmanuel, O.S.B. B. Herder Book Co., St. Louis and London. Pp. 229.

THE PRACTICE OF THE PRESENCE OF GOD. Being the Conversations, Letters and Spiritual Maxims of Brother Lawrence of the Resurrection, Barefooted Carmelite. Newly translated by Donald Attwater. (*The Orchard Books*, Extra Series, No. 3.) Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. xii—64. $1.25 *net.*

THE LITTLE FLOWERS OF ST. FRANCIS OF ASSISI. In the first English translation revised and amended by Dom Roger Hudleston, O.S.B., Monk of Downside Abbey. With an Introduction by Dominic Devas, O.F.M. (*The Orchard Books*, No. 12.) Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. xxiv—354. Price, $2.00 *net.*

DE LA DÉVOTION AU PAPE. Par le R. P. Faber, Docteur en Théologie, Prêtre de l'Oratoire de Saint-Philippe-de-Néri (de Londres). Pierre Téqui, Paris 6e. 1927. Pp. 27. Prix, 1 *fr.* 40 *franco.*

LECTURES ÉVANGÉLIQUES POUR TOUS LES JOURS DU MOIS DE MARIE. Par le R. P. Alexis de Barbezieux, O.M.Cap. Pierre Téqui, Paris 6e. 1927. Pp. vii—360. Prix, 12 *fr.* 50 *franco.*

LETTRES À UN RETRAITANT. Par Mgr. Roland-Gosselin, Évêque de Mosynople, Coadjuteur de Mgr. l'Évêque de Versailles. P. Téqui, Paris 6e. 1927. Pp. 77. Prix, 2 *fr.* 60 *franco.*

PETIT TRAITÉ DE LA CONNAISSANCE DE MARIE ET EXTRAITS DIVERS SUR LA TRÈS SAINTE VIERGE. Par G. J. Chaminade, Fondateur de la Société de Marie (Marianistes) et de l'Institut des Filles de Marie Immaculée. Deuxième édition. Pierre Téqui, Paris VIe. 1927. Pp. xvii—115. Prix, 3 *fr.* 60 *franco.*

LA MEDIACIÓN UNIVERSAL DE LA SANTISIMA VIRGEN en las obras del B. Alberto Magno. Por J. M. Bover, S.I. Pontificia Università Gregoriana, Roma; Tipografia Católica Casals, Barcelona. 1926. Pp. 38. Precio, 1 *pta.*

FILS DE L'ÉGLISE. Par René Bazin, de l'Académie Française. A. Mame & Fils, Tours; J. De Gigord, Paris. 1927. Pp. 313. Prix, 12 *fr.*

DER FROHE PREDIGER. Ein führender Freund unserer Predigerjugend. Von P. Willibrord Bessler, O.S.B. B. Herder Book Co., Freiburg, Brisg., St. Louis und London. Seiten 224. Preis, $1.35.

WASSER AUS DEM FELSEN. Neue Folge der Homilien und Predigten von Dr. Paul W. von Keppler, weiland Bischof von Rottenburg. Bd. I. B. Herder Book Co., Freiburg, Brisg., St. Louis und London. Seiten 379. Preis, $1.75.

CON DIOS ME BASTA. Especialmente dedicado a los amigos del Corazón Eucaristico de Jesús. Por Arsenio Krebs, C.SS.R. Versíon Castellana por el Rdo. P. Rafael Ferrero, C.SS.R. 2ª edicion. Tipografia Católica Casals, Barcelona. Pp. 296. Precio, 3.50 *ptas.*

MI DESTINO. Problema el Mas Trascendental. Por le P. F. de P. A., O.M. Tipografia Católica Casals, Barcelona. 1927. Pp. 140. Precio, 1.75 *pesetas.*

PHILOSOPHICAL.

A PRIMER OF MORAL PHILOSOPHY. By the Rev. H. Keane, S.J. Second impression. Catholic Social Guild, Oxford, England; P. J. Kenedy & Sons, New York. 1927. Pp. vii—213. Price, $1.30 *postpaid.*

BIRTH CONTROL ETHICS. Being a Criticism of the Report of a Committee Appointed by the National Council of Public Morals, 1925. By the Rev. Henry Davis, S.J., Professor of Moral Theology, Heythrop College, Oxon. Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. vi—53. Price, $0.50 *net.*

THE LIFE OF PRAYER IN A WORLD OF SCIENCE. By William Adams Brown, Ph.D., D.D., author of *Christian Theology in Outline, The Church in America,* etc. Chas. Scribner's Sons, New York. 1927. Pp. x—194. Price, $2.25.

LITURGICAL.

BREVIS COLLECTIO EXCERPTA E "RITUALI PARVO" in Usum Cleri extra Loca Sacra Ministrantis. Editio altera. Cura Rev. J. B. O'Connell, Sacerd. Diœc. James Duffy & Co., Ltd., Dublin. 1927. Pp. viii—171. Price, 3/6 *net.*

HISTORICAL.

EIGHTH NATIONAL CATHOLIC CONGRESS, Manchester, 24-28 September, 1926. Official Report containing a Report of the Events and Speeches at the Mass Meetings, together with the Papers read at the Sectional Meetings. Catholic Truth Society, Manchester; P. J. Kenedy & Sons, New York. Pp. xii—347. Price, $1.35 *postpaid.*

IN CHINA. By Abel Bonnard. Translated from *En Chine* by Veronica Lucas. E. P. Dutton & Co., New York. 1927. Pp. ix—361. Price, $3.50.

EXCELSIOR STUDIES IN AMERICAN HISTORY. Civics. Revised edition with Appendix. William H. Sadlier, New York. Pp. vi—506—lxxxvi.

ST. BONIFACE AND ST. VIRGIL. A Study from the Original Sources of Two Supposed Conflicts. A Contribution to the History of the Eighth Century. By Francis S. Betten, S. J., John Carroll University. (*Benedictine Historical Monographs,* II.) St. Anselm's Priory, Washington, D. C. 1927. Pp. 76.

VIDA DE LA MADRE MARÍA DE SAN MAURICIO, Segunda Superiora General del Instituto de María Reparadora. Por Una Religiosa del Mismo Instituto. Versíon Española de Laureano de Acosta, Abogado. Tipografia Católica Casals, Barcelona. 1926. Pp. xv—384. Precio, 5 *pesetas.*

MISCELLANEOUS.

UNIVERSAL KNOWLEDGE. A Dictionary and Encyclopedia of Arts and Sciences, History and Biography, Law, Literature, Religions, Nations, Races, Customs and Institutions. Edited by Edward A. Pace, Ph.D., D.D., Conde B. Pallen, Ph. D., LL.D., Thomas J. Shahan, D.D., James J. Walsh, M.D., Ph.D., John J. Wynne, S.J., S.T.D., assisted by numerous collaborators. Twelve volumes. Vol. I. Universal Knowledge Foundation, Inc., New York. 1927. Pp. vi—847.

FRANCISCAN PAMPHLET PUBLICATIONS: *Catechism of the Third Order.* By Fr. Ferdinand, O.F.M. Pp. 54. Price, $0.10. *Marion's Dream.* By Fr. Giles, O.F.M. Pp. 13. Price, $0.05. *Father Roch's Smoker.* By Fr. Giles, O.F.M. Pp. 14. Price, $0.05. Franciscan Herald Press, Chicago. 1927.

A CASE OF CONSCIENCE. By Isabel C. Clarke, author of *Carina, It Happened in Rome,* etc. Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. 370. Price, $2.65 *postpaid.*

THE MAGIC FORMULA AND OTHER STORIES. By L. P. Jacks, Editor of *The Hibbert Journal.* Harper & Brothers, New York and London. 1927. Pp. viii—367. Price, $2.50.

THE MISSION BOY. A Romance of New Africa. By Joseph Cayzac, C.S.Sp., Superior of Castlehead Missionary College, Grange-over-Sands. Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. vii—120. Price, $1.60 *net.*

THE OFFICIAL CATHOLIC DIRECTORY for the Year of Our Lord 1927. Containing Ecclesiastical Statistics of the United States, Alaska, Philippine Islands, the Canal Zone, the Virgin Islands, the Island of Guam, the U. S. Possessions in Samoa, Hawaiian Islands, Porto Rico, British Honduras, C. A.; Jamaica, B. W. I.; Canada, Newfoundland, Ireland, England, Scotland, Wales, Cuba and Mexico. Complete edition. P. J. Kenedy & Sons, New York. Pp. iv—1380.

SCHOOL BOOKS: *Great Speeches.* Selected and edited by Elizabeth W. Baker, Oak Cliff High School, Dallas, Texas; Summer Faculty, George Peabody College for Teachers, Nashville, Tennessee. Pp. xiii—253. *Quentin Durward.* By Sir Walter Scott. Edited by Mabel A. Bessey, Head of the Department of English, Bay Rudge High School, New York City. Pp. viii—584. Price, $1.00. *The Last of the Mohicans.* By James Fenimore Cooper. Abridged and annotated by Ernest C. Noyes, Assistant Superintendent of Schools, Allegheny Co., Pa. Pp. ix—417. Price, $1.00. *Stories of Adventure.* Selected and edited by Max J. Herzberg. Pp. xvi—415. Price, $1.00. (*Academy Classics for Junior High Schools.* Edited by Stella S. Center.) Allyn & Bacon, Boston, New York, Chicago, Atlanta, San Francisco, Dallas. 1927.

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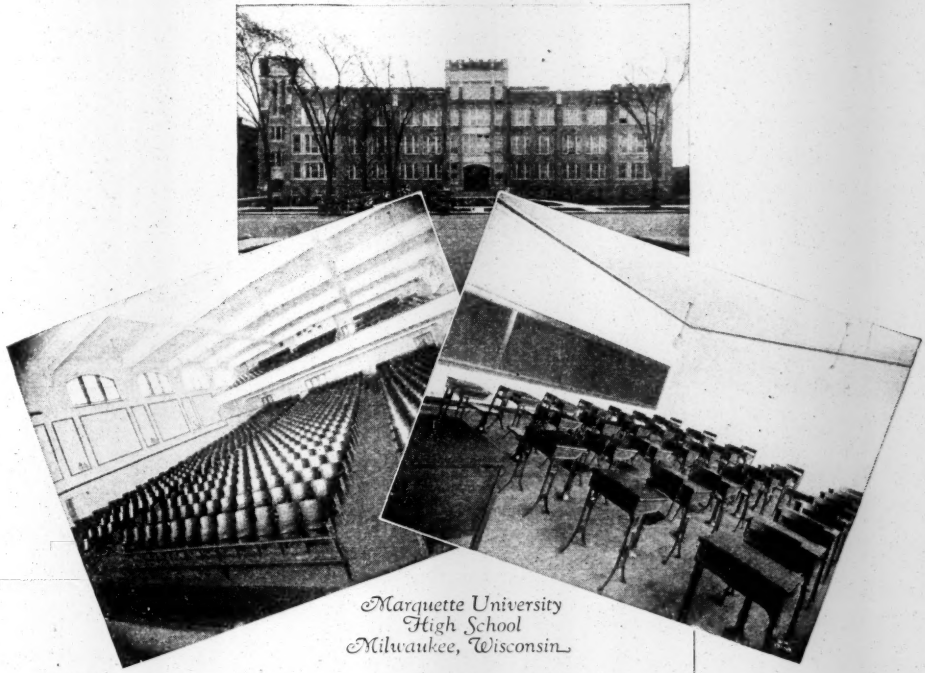

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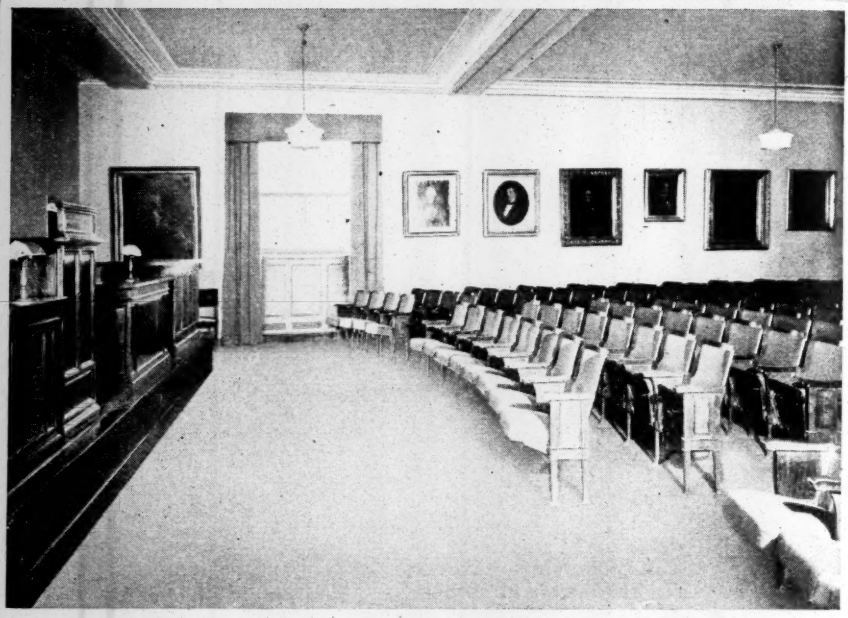

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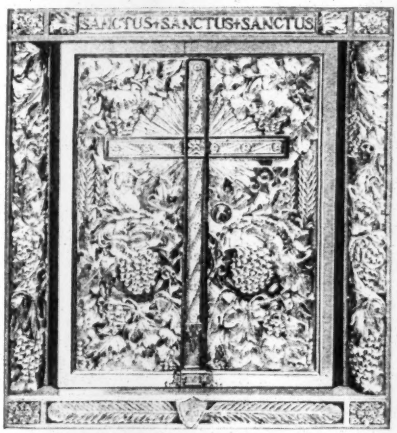

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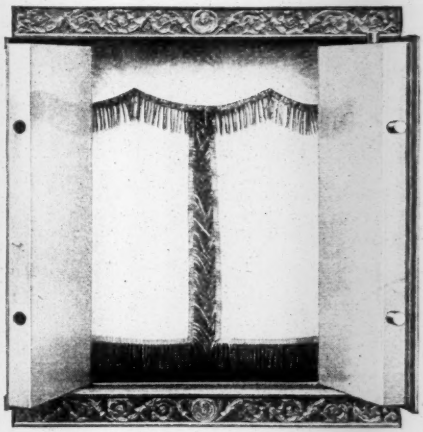

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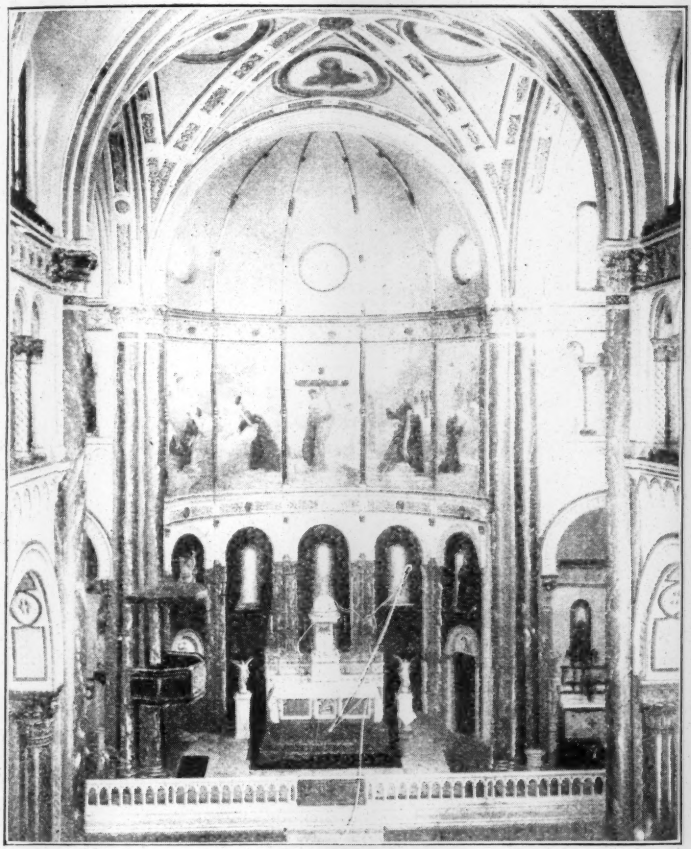

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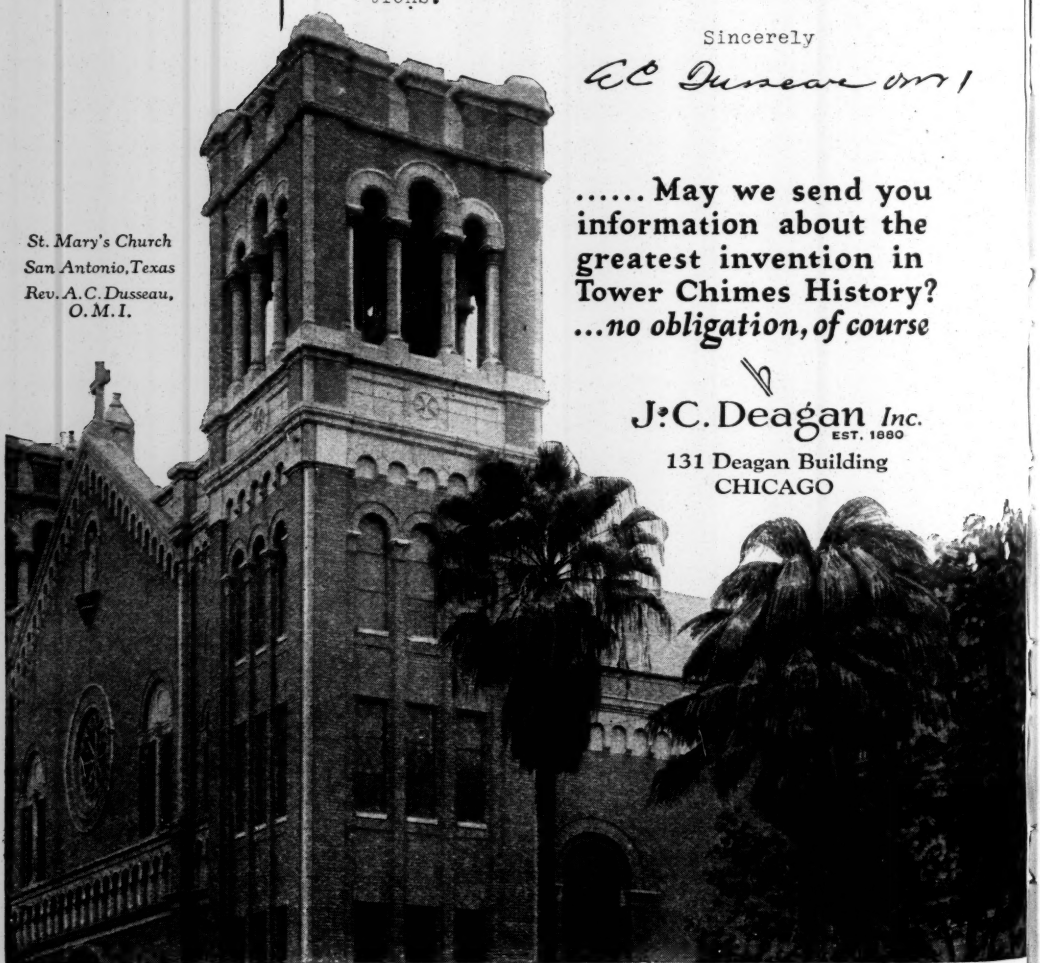

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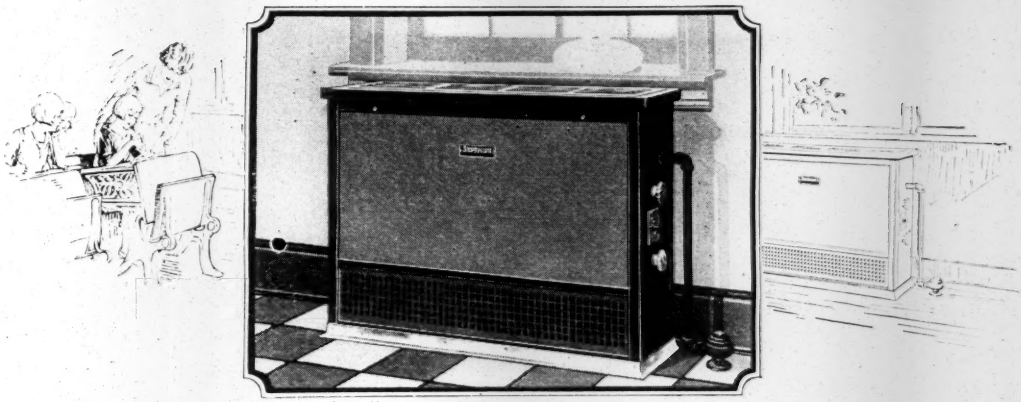

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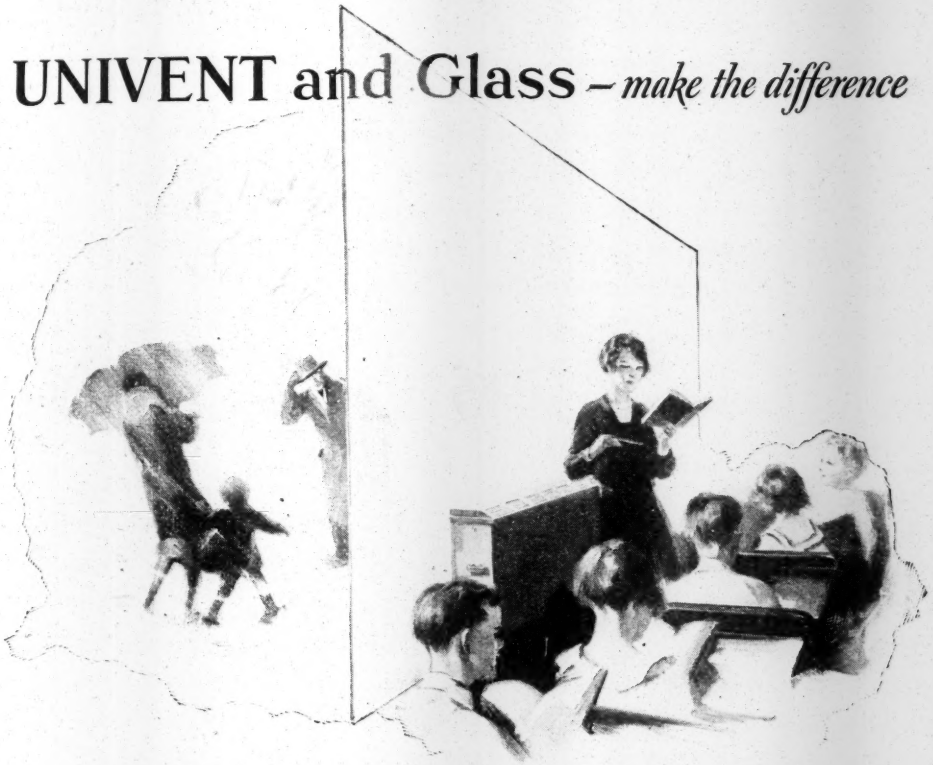

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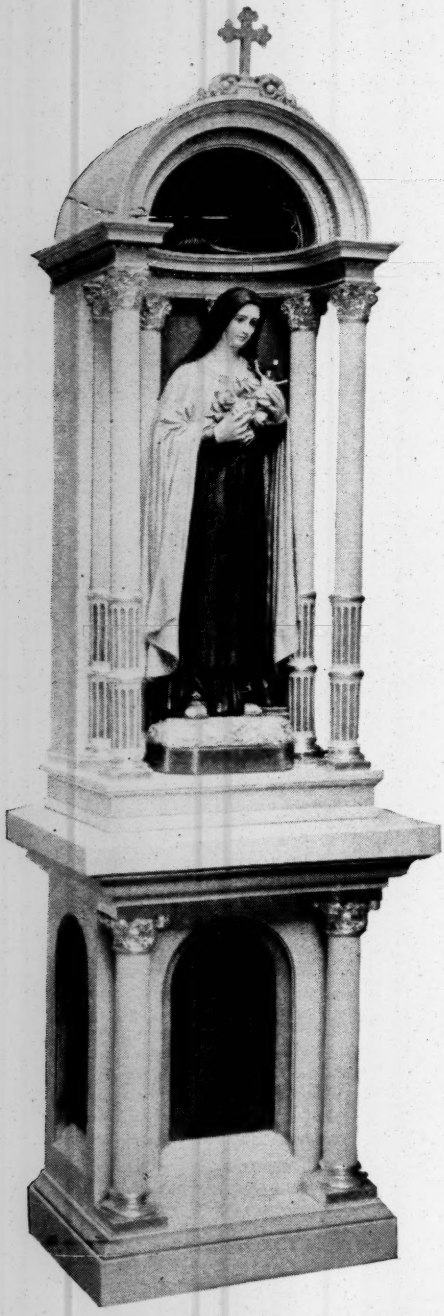

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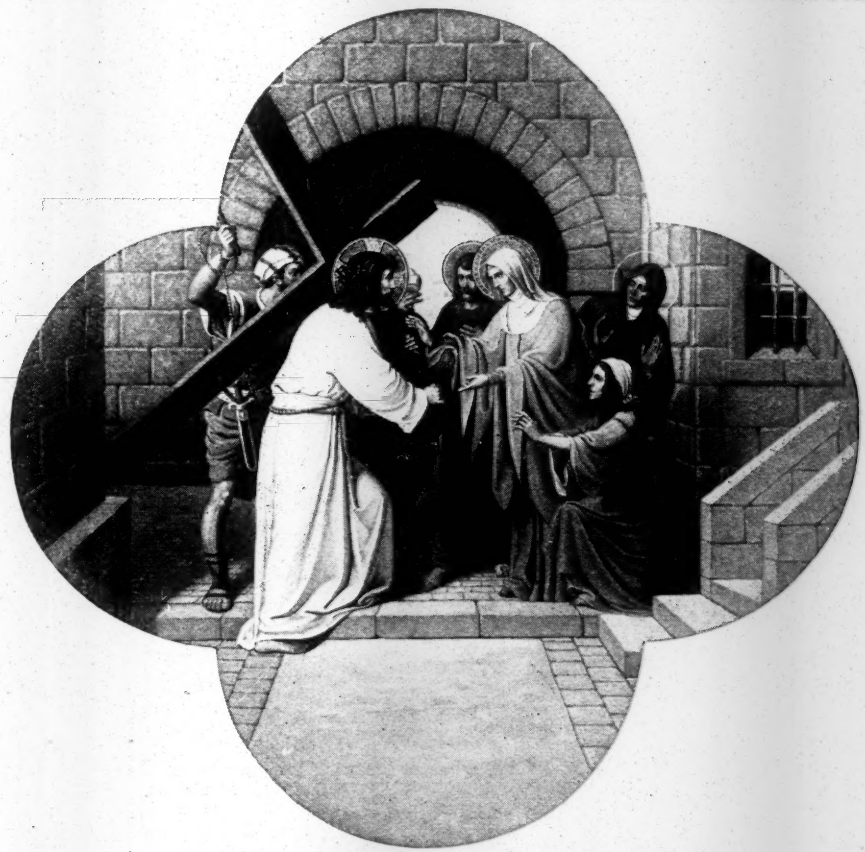

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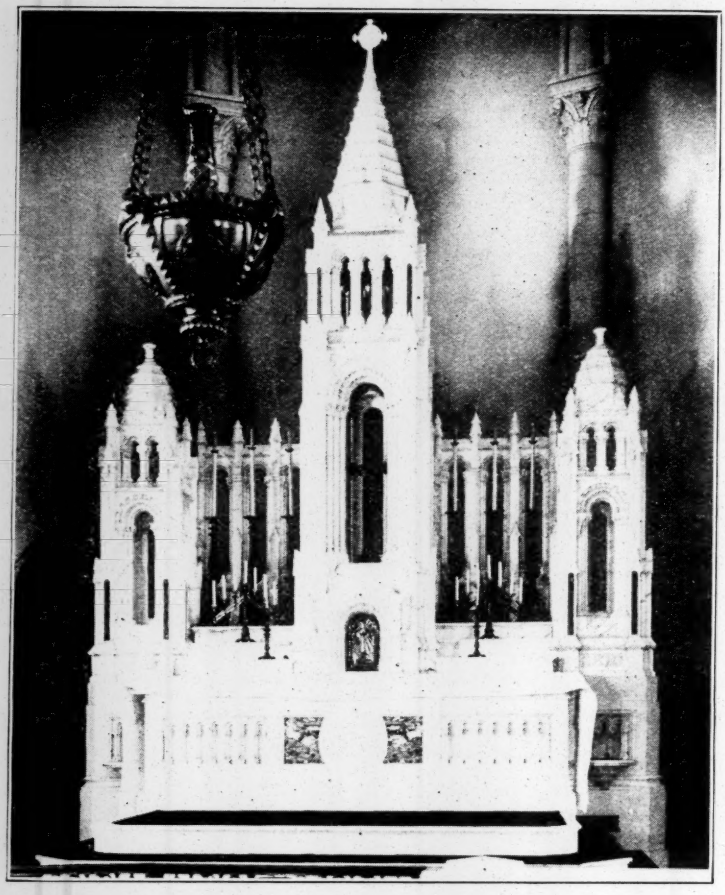

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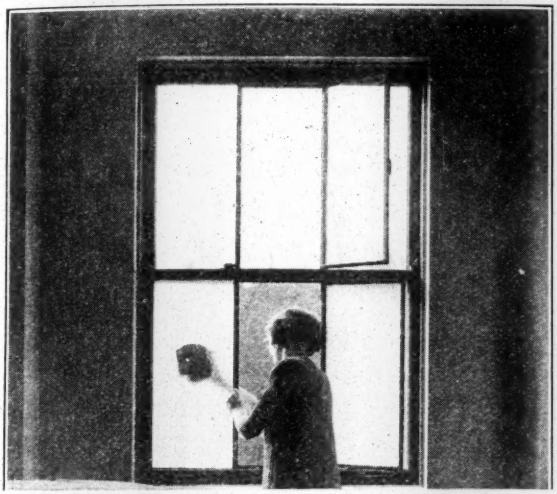

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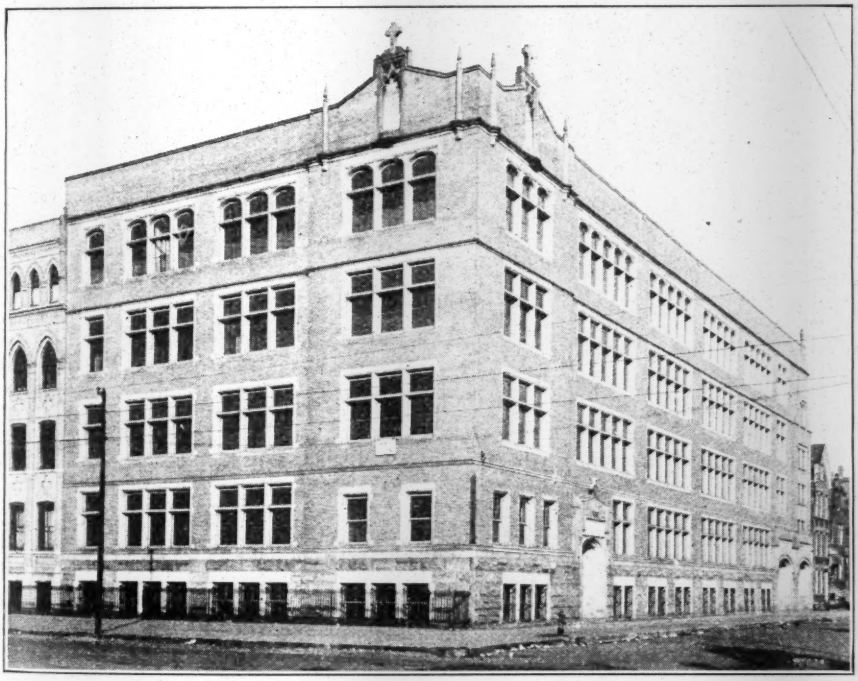

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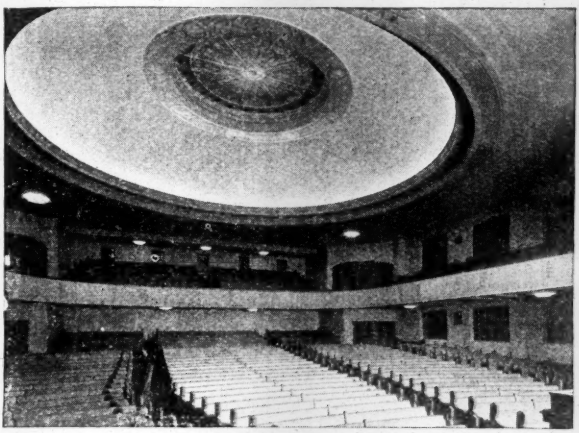

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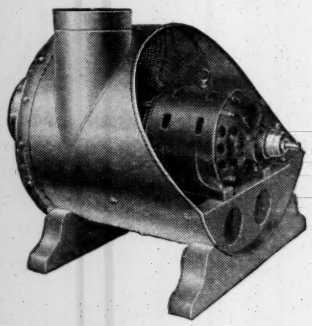

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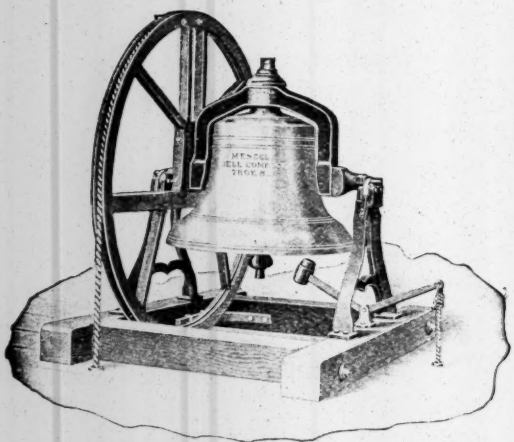

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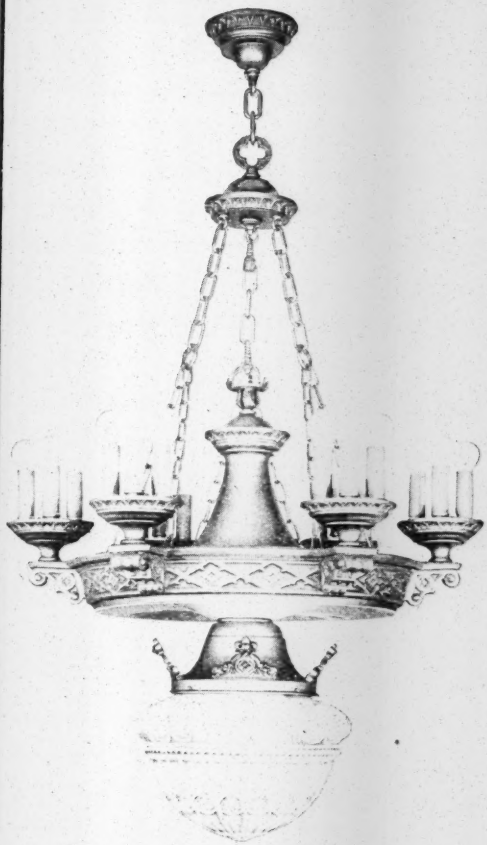

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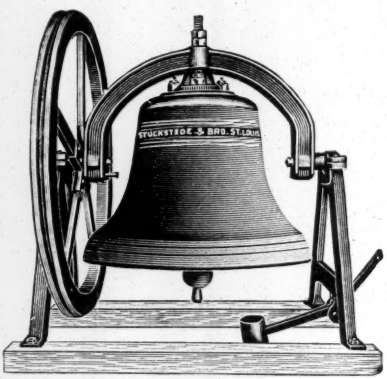

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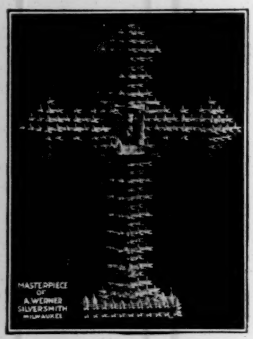

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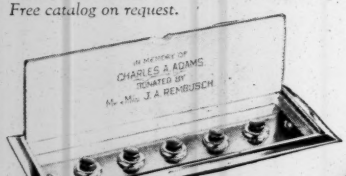

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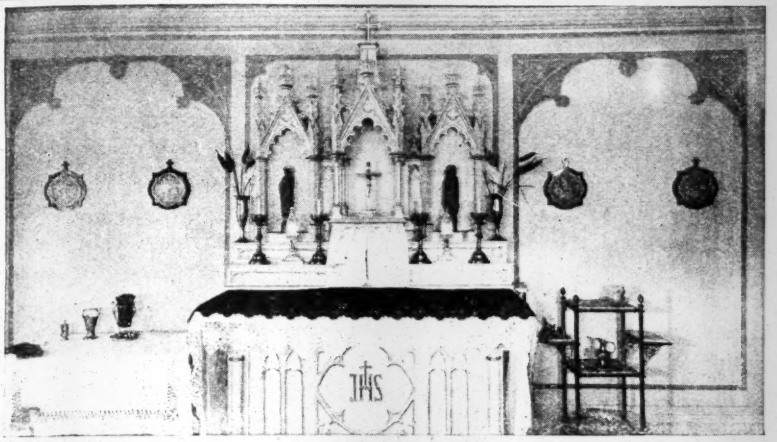

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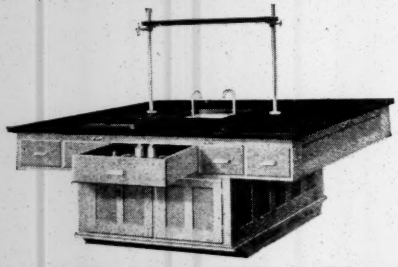

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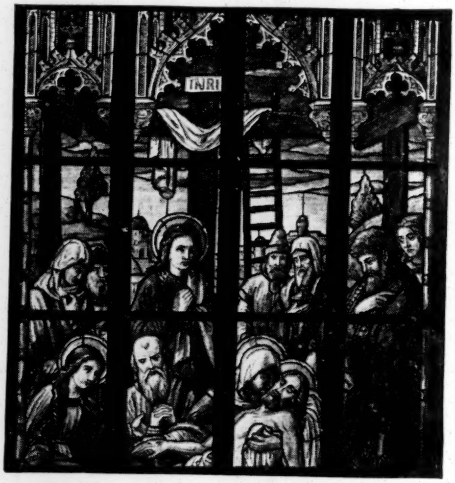

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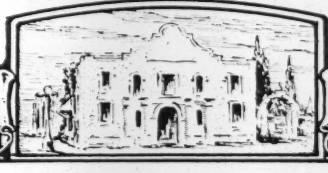

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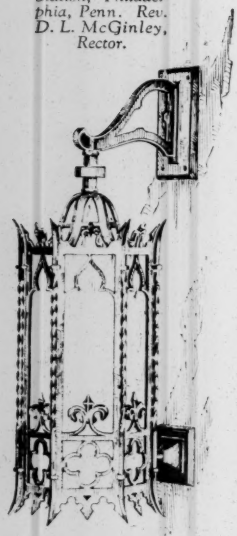

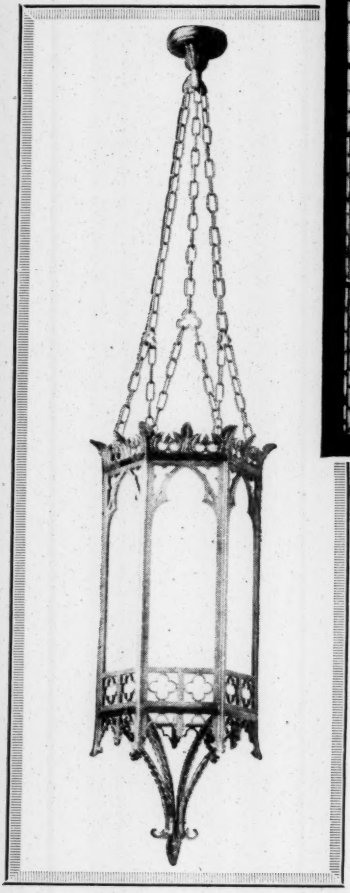

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